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VOLUME 34 - No. 2

FEBRUARY, 1928

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,  
Preacher's Magazine, and Preacher's Illustrator*

# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

ESTABLISHED IN 1889

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an Organization formed to Promote the True Knowledge of the Bible and  
consequent Faith in its Divine Authorship.

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## THE BIBLE CHAMPION

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People who desire to be posted in regard to the present conflict should read these books.

Frank J. Boyer, Publisher, Reading, Pa.

# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Volume 34

FEBRUARY, 1928

No. 2

## EDITORIAL

### A Personal and Practical Appeal to the Bible Champion Family:

THE January number was a splendid illustration of its name, "THE BIBLE CHAMPION," proving that it is worthy of the heartiest co-operation on the part of every subscriber.

### How can the Subscription List be Doubled?

Let us associate ourselves together as a *family*, and look upon THE BIBLE CHAMPION as *our child*—then

### Take a Photograph

of "the child" and send it to a minister friend who needs it.

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Yours in fellowship,

Long Beach, California

T. C. HORTON.

## Ecclesiastical Cooperage



JUST now the one germ which seems to be working overtime in many of our ecclesiastical bodies is the "unitis germ." There is a frantic effort to secure mergers. Books are written having as their object the faying of denominational differences as the great curse of the Christian world. Orators and essayists vie with each other in their excoriating denunciation of denominational existence and activity. The reason why the Kingdom of God does not speedily come, we are told, is because the Church is divided in its programs and policies. If only all could be summoned under one banner the capture of the world would be speedy and the conquest would be final.

No one can dispute the fact that denominational zeal has again and again exceeded enthusiasm for the Kingdom of Christ. Subordinate and comparatively unimportant methods have absorbed the attention which should have been given to great fundamental realities. Nothing is more obvious than the awful waste resulting from denominational rivalries. If competition were the only charge against denominationalism it would not be so bad, but it is only a step from competition to acrimonious envy.

Christianity in many communities has without a single doubt presented a sorry spectacle in the intense rivalries of groups of people calling themselves Christian, but thinking less about that than the particular denominational banner under which they were marching. An untold amount of energy has gone to waste because the true significance of the Cross has been lost in the bitter jealousies awakened in an effort to promote, not Christianity itself, but some label, marking a selfish interest in an unimportant method.

Now granting all this, there is a vast deal that can be properly said in behalf of denominational activity in the Christian world. If one thing more than another has been emphasized in modern psychology, it is the fact of variety in personality. There are constitutional differences, elemental and temperamental, which make it far easier for certain groups of people to realize true self-expression in one connection rather than in another. The intellectual appeal is effective with certain groups, and the emotional appeal is more effective with other groups. Certain natures find their needs best met by an extreme ritualism. Others desire the utmost freedom and the greatest spontaneity in worship and service. With some a

definite ecclesiastical control appears to work advantageously. Others would fret and chafe under the dictation and definite direction of a leadership more or less imperious.

The denominations have afforded an opportunity for different temperaments, different tastes, different degrees of culture to find fellowships in which the best within them could be employed. Has the time come when this kind of organic union proposed can be realized?

After all, when it comes to spiritual activity, can any sort of legislated union become an union in fact? In the material world force is no match for chemical affinity. There are certain substances which mutually attract each other. These same substances repel other substances. Any effort to overcome this provision of nature by the application of artificial restraints or compulsions is doomed to failure. It simply can not be done. The attempt to barrel together different substances and then call them by one name, does not for one moment change the nature of those substances.

There are only a few methods whereby actual material union can be achieved. Kindred metals can be united by fusion. Substances in solution are often brought into a united whole through processes of crystallization by placing a solid substance in the liquid about which the crystals can gather. You cannot fuse together wood and lead. Putting multiplied bits of various metals into one barrel accomplishes nothing whatsoever toward their permanent unification. Renaming denominations, united merely by a show of hands or by the direction of some ecclesiastical authority, would accomplish nothing in the way of an actual and essential union of hearts. No artifice has yet been devised which will successfully counteract gravity.

There is a social, and even spiritual, gravity which calls people to certain standards. The Evangelical and Unitarian conceptions of Christianity are no more assimilable than are oil and water. They disagree on the most fundamental fact—the deity of Christ. To put them into the same ecclesiastical organization is to produce inharmony rather than harmony, and greatly to decrease efficiency.

Even organizations having one great, central purpose but realizing that purpose in different ways, as, for example, Methodists, Baptists, Congregationalists, Presbyterians, would more than likely be much less effective if Modern Ecclesiastical Coopers had their way and jumbled them all together under one de-

nominal name with strong, artificial hoops holding them into an unnatural relationship.

All this labor that is being put forth to change labels is not getting us anywhere. Not labels, but *life*, is the important consideration. Regimental designations do not decrease the efficiency of an army. Christian unity does not mean identity. True Christian union does not even mean uniformity. Is it worth while to spend so much time on mere externalities? There will be no union which will be permanent and advantageous except a spiritual union which comes about by the enthronement of Jesus Christ as an atoning Saviour.

The Conference on Faith and Order, held at Lausanne last August, represented the leading denominations of the world. A published statement of the findings of this Conference and issued by officials of the Conference, puts within our reach all the facts necessary to a perfectly clear judgment of what was intended and accomplished. While the statement is made that the Conference was convened to find out the points of agreement and the points of difference between denominations, yet as a matter of fact everybody knows that there was the ultimate purpose of moving toward organic and complete unity.

There were certain things evidently accomplished, and among them was the new emphasis placed upon words which have been largely abandoned by Modernists. There was a new declaration of confidence in the great truths comprehended in: "Redemption," "Salvation through Christ," "Atonement," "Regeneration," "Justification by Faith," "Incarnation," "The Resurrection," "The Lord's Supper as the Church's most sacred act of worship commemorating the Lord's atoning death," "The Bible presenting to us the Word of God," "The Church a Divine Institution established by Christ Himself."

The Lausanne Conference, according to their own published report, set forth as the fruit of their labors certain facts upon which they were unanimously agreed. Here, if anywhere, we are able to ascertain what was accomplished.

The preamble and the body of the report make full declaration that this Conference from first to last was a love feast. Harmony prevailed. The first thing to be noted, then, is that we have here representatives of denominational groups who are enjoying the unity of the Spirit in the bonds of peace. Thus the first achievement of the Conference was a demonstration of the fact that Organic Unity is not necessary.

The Conference hit the bullseye, but on an entirely different target than the one that was set up.

The ecclesiastical coopers who had for years been preparing to enclose in one great ecclesiastical receptacle all denominations, labeled "*One Big Union*," found no disposition on the part of a single denomination to get inside.

The fellowship was so agreeable in their independent capacity that there appeared no good reason for being hooped together.

The Conference thus rendered a very great service to the Christian Church in making it clear that what is wanted is not "*One Big Union*," but sympathetic co-operation with oneness of purpose.

The next great achievement of the Conference as indicated in the report was a recognition of the immeasurable value of *Christian Doctrine*. This was made absolutely fundamental, as we find them declaring at the outset as indispensable to any progress the acceptance of the *Nicene and Apostles' creed* (Modernists take notice).

The very thing that in many quarters has been repudiated and cast into limbo, was here set forth as pre-eminently important, namely, creed statement. It was an affirmation to those who are ever talking about Christianity being a "Way of Life," that Christianity must be a "Way of Truth" before it can be a way of life.

It revealed the fact that the Episcopal Church is not a Protestant Church and could not legitimately be brought into any sort of union relations with Protestant bodies at the present time except in a general federated capacity. It emphasized the fact that the Episcopal Church is a Catholic Church, whose most aggressive and leading representatives are the Anglo-Catholics today.

That union can be brought about not by Conventions or any sort of ecclesiastical arrangement, but by the Grace of God in a new emphasis upon "regeneration," whereby all the so-called Evangelical Denominations recognize one objective and one source of power.

That the vital difference between Evangelicals and Unitarians is so great that there was no remote idea of inviting Unitarians to co-operate in that Conference, and Modernism did not even get a look-in.

That hoops and staves can do nothing toward unifying aggregations of Christians, but that a working unity can be effected by the acceptance of the Gospel of Christ at its face value and the acceptance of Christ Himself as Saviour.

That time and money spent in externalities can be spent to far greater advantage in a definite and concentrated effort by the denominations to bring the unsaved to Jesus Christ.

That things essentially different do not have their nature changed by changing the label.

That Grace, and not garments, will insure the only unity that will ever be realized among Christians.

That any organic artificial union would act as a great detriment to the advancement of the Kingdom of Christ because it would breed internal unrest.

The great need today is the recognition of the fact that the Holy Spirit is the dynamic force of the Church. It has been the aban-

donment of the great fundamentals of the faith and the Authority of the Word of God, that has latterly tended to decrease the power of the Church in realizing the Kingdom of God. A new recognition of the lostness of people out of Christ, the necessity of the new birth with its inner spiritual revolution and a definite engagement to this end, will do more to advance Christ's Kingdom today than anything else. Oneness of purpose in making Christ the Saviour of men through the hearty acceptance of His saving grace, while not necessarily eliminating the denominational name, will certainly effect a true union, dismissing all mutual antagonisms, and will insure the highest Christian co-operation.—A. Z. C.

## Misquoting and Misrepresenting



WE FEEL sure that none of the writers for this magazine would intentionally misquote or misrepresent. Of course, mistakes may occur in any magazine. A correspondent finds fault with one of our writers, because, some time ago, he quoted Voltaire as saying, "Crush the wretch," meaning Christ. Voltaire used the term "l'infame," and many writers seem to think he meant to defame Christ by that expression. Our critical correspondent thinks that this interpretation is wrong. He thinks Voltaire referred to the Roman Catholic Church, which at that time, he says, was very corrupt and despotic. In view of this objection, therefore, it would be well to cease quoting this saying against Voltaire until the matter can be authoritatively settled.

We distinctly remember reading in Dr. Thomas Hartwell Horne's work, *Introduction to the Critical Study of the Holy Scriptures* (a work of great learning for the author's time, 1780-1862), that Voltaire meant Christ when he used the expression above cited. It is difficult to see how Dr. Horne could have been mistaken, for he was one of the most careful investigators the world has known. We do not happen to have his work available just now, but we know that we have given his interpretation correctly, for that is where we first learned of it.

Our correspondent seems to think that Voltaire spoke very respectfully of Christ. He thinks that even a Christian minister could have used his references to the Saviour in a Christian pulpit with perfect propriety. Perhaps he did sometimes speak in that way of our Lord. We can easily see how, in opposing the

persecutions by the Catholics, Voltaire might have cited Christ's conduct and teaching to show that they were not in accord with the persecuting spirit. And that would have been right and proper; and he could have readily made out his case in that way against persecution. So Christ ought to be cited today against all kinds of persecution.

But surely in other writings Voltaire violently attacked Christianity. We have before us *The Encyclopedia Americana* (first edition, article, *Voltaire*), which says: "Nearly all his (Voltaire's) works are strongly animated by a spirit of hostility to the Christian religion and its representatives. This brought him in conflict with the religious element and the government, and a great part of his later years was spent in exile on account of his extreme and rabid criticism of religious thought and belief."

For safety he made his home on the frontiers of France, so that, if necessary, he could escape more easily. Says our authority: "At Cirey and Ferney he could be more outspoken than he dared to be when he lived chiefly at Paris. From Ferney he issued all his most direct attacks upon Christianity and Catholicism, the *Sermon des Cinquante*, *Extrait des Sentiments de Jean Meslier*, *La Bible enfin Expliquée*. At the same time, he was a chief contributor to the *Encyclopedie*, and indeed its leading spirit."

Now, is the critic absolutely sure he has read every line of the works above enumerated, so that he knows beyond a peradventure that Voltaire did not apply the term "l'infame," to Christ?

However, it is difficult to see how Dr.

Forne could have been mistaken. He was a most thorough scholar. We remember how we were impressed with his immense learning, and the many sources that he constantly quoted, while all the literature of his day and of previous times seemed to be at his command. He quotes directly from many of the scholarly unbelievers of his day. Besides, he lived much nearer Voltaire's time than we do today, and was right in the midst of the controversy with the Deism of that day, and naturally was read up in the literature the Deists produced. Moreover, he gives every token in his work, consisting of two large volumes, that he was honest as well as scholarly.

For the sake of all concerned, we desire to show that Voltaire was not an atheist, as some people suppose. We quote again from our encyclopedia (*ut supra*): "Yet he (Voltaire) had no sympathy with the atheistical view expressed in some parts of that work. He upheld theism with as much zeal as he denounced Christianity and priestcraft, and even came to be looked upon as reactionary by the atheistical spirit of the time."

So the atheists of our day cannot quote Voltaire in their favor. Neither can they claim Thomas Paine, for Paine was a theist, or a deist, and therefore believed in God. These men, infidel as they were toward the Bible and Christianity, still believed that there is enough evidence in nature and reason to prove the divine existence.

While we are dealing with the subject of quotations, we might as well attend to another

matter. The critic above referred to some time ago challenged a supposed quotation from Huxley that appeared in the BIBLE CHAMPION for February, 1927 (page 106), as follows: "Evolution, if consistently believed, makes it impossible to believe the Bible." Just why this should have been challenged so violently and angrily called "bogus," we fail to understand, for certainly Huxley said enough hostile things against the Bible and Christianity to convince any one that he was a bitter opponent. In the June-July number of this magazine (see pp. 385-388) we published a number of direct quotations from Huxley's writings, giving titles and pages, that were even more vehemently anti-Christian than the sentence that has been questioned. Thus, whether the quotation just as it stands is verbally accurate or not, the essence of it is certainly incorporated in the many genuine quotations we have recited. Surely every one knows about Huxley's tournaments with Gladstone and Dean Henry Wace, in both of which he took the anti-Bible side. We cannot see why any one should try to show today that Huxley was not an opponent of Biblical teaching, especially on the doctrine of direct creation.

For our part, we think that a quotation that has become current is more likely to be genuine than otherwise, although, of course, there is always the possibility of a mistake. It ought to be said, in conclusion, that there is no need to become angry and hectic over these quotations; no need to call people falsifiers and other hard names; for we are sure that the quota-

## An Appreciation by Dr. McPherson

Our good friend, Dr. George W. McPherson, is president of the Old Tent Evangel of New York City, and for about fifty years has been active in Evangelistic work in that City, during which period more than 4,000,000 persons heard the Gospel.

**I** REVEL in reading every issue of the CHAMPION. It is a treasure of such moral, mental, and spiritual value that I would to God it might be sent to every clergyman in America. Why does not some one who has the means do a service like this and cover himself with a glory that is supernal? Out of my limited resources I am enclosing ten dollars for a wider circulation of this valuable publication. Dr. Keyser's contributions alone, as they appear in one issue, are worth more than this small sum, not to mention the contributions of other able men. In the January issue Dr. Sloan's editorial, "The War to End War," is a Christian classic of the highest order. He has condensed in about one page the whole programme of Jesus for the age in which we live, from Bethlehem's Manger to the General Judgment. This editorial is worthy of being framed and placed on the study wall of every religious teacher and preacher in the world. Praise God for the BIBLE CHAMPION!

tions have been made in good faith. How they got started one cannot say, but it displays a bitter and suspicious spirit to attribute them to dishonest motives.

Besides, instead of haggling over a few sentences that might have been cited by mistake, it is much more worth while to deal with the great principles involved. We are not so much

concerned as to what doctors or professors of science have said about evolution as we are as to whether evolution has been established on a scientific basis or not. With us, that is the major issue. A scientific thesis cannot be established by authority; it can be established only on a basis of facts.—L. S. K.

*Have you told your friends that the publisher of Champion will send—as a Free Premium—5 previous numbers Bible Champion with a New Subscription for one year? This will give New Subscribers 17 copies the first year for the price of 12!*

## The Complaint about Persecution



HE scientists who are wedded to evolution complain pitifully about being persecuted, and seem to be afraid that they might some day have to go to the stake, or perhaps be boiled in a hot cauldron. We want to assure their quaking souls that Christian people have no sinister designs on their precious lives. Not one of us would hurt a little toe of them or singe a single hair of their curly locks. The only purpose we have in the world is to correct what we believe to be their harmful errors, and thus save the youth of our land from the logical outcome of their evolutionary philosophy. Our sincere belief is that, if we can impress upon young minds the truth that they have been created in the divine image, it will have a salutary and uplifting effect upon their lives.

But the evolutionists who make such loud complaint about persecution have not attentively read history. On this subject we find some extremely pertinent and useful information in Professor Glenn G. Cole's recent volume, reviewed elsewhere in this magazine, *Creation and Science*. We note some things he says (pp. 136-138), in speaking of the present opposition to the planetesimal theory of the universe on the part of scientists who want to stick to the traditional nebular hypothesis:

"In this opposition we have the usual exemplification of the fact that most scientists have had to meet opposition and even bitter persecution at the hands of their scientific associates. Anaxagoras was sentenced to death by the efforts of his scientific associates, but Pericles had the sentence changed to banishment.

"History shows that three learned men—Lycon, an actor; Meletes, a poet, and Anytus, a demagogue politician—led in the persecution of Socrates. In the Middle Ages the scientists were of the clergy exclusively, and the fact

that these scientists opposed every one who taught or theorized differently has led to the false impression that all persecution of scientists has been at the hands of religion. Such is not the case, even though men bitterly opposed to religion have striven to uphold that idea.

"The persecution of Galileo arose because of his opposition to the Aristotelian doctrines generally held by the scientists of his day. The appeal to the Inquisition was an incident, and not due to any opposition of religion to science in the abstract.

"The opposition to scientific theories today is largely at the hands of scientists themselves. For evidence of this study the life of Pasteur, and see how he was misrepresented by Dumas, Bernard and Biot. The greatest opposition that Darwin met was not from the religionists, but from his scientific contemporaries. The French Academy of Science rejected him by a vote of forty-eight to fifteen.

"And in the case of Haeckel, it was his scientific confreres, and not the church, that brought him down in disappointed sorrow to his grave. Arthur D. Little, in an address before the Franklin Institute, Philadelphia, September 12, 1924, speaks in these words concerning this sort of persecution: 'One may recall that Lavoisier was guillotined by a republic that had no need of chemists; that Priestly was driven from his sacked and devastated home; that La Blanc, after giving the world cheap alkali, died in a French poorhouse; and that Langley was crushed by ridicule and chagrin in his last days.' . . .

"It is difficult for the newer hypothesis to gain the acceptance of the scientists. They prefer to cling to the old hot-gas idea in some of its forms. Scientists hold unreasonably to their theories.

"It is pertinent also to the occasion to call

attention to the fact that it is not the persecution by religion of science, but of religion by science, that is creating most of the difficulties and debates of the present time. It has always been thus. The scientists who have ranked as leaders in many cases have been vindictive authorities in the assault upon religion. . . . Voltaire, Hume, Spinoza, Astruc, Huxley, Haeckel, Ingersoll, Owen, Paine, Nietzsche, were all scientists or used the scientific ground of attack.

"It is the scientific attack upon religion that has rallied the forces of the fundamentalists

to the defense of religion and the Bible. Every modernistic attack is based upon a scientific *theory* and promulgated by scientists. This is true concerning the incarnation of Christ, the resurrection of Christ in the body (both of which are denied as biologically impossible), the theory of evolution as opposed to creation, the social development of sin as opposed to the teaching of the Bible, and the various so-called 'results' of the application of the 'scientific method' to the criticism of the Bible. It is not religion arrayed against science, but it is pseudo-science persecuting religion."

## Who the Primates Are

**I**N THE December number of this magazine (p. 611, near the top of the page) we said: "And even there you cannot stop—you must go back to the Primates, which were suppositional creatures from which both men and monkeys sprang," etc. Also in "Notes and Comments" (the same number, p. 623, first and second whole paragraphs), something of the same kind was said.

The language here used may give a wrong impression which should be corrected. Of course, the writer meant the hypothetical creature who is looked upon by many evolutionists as "the common ancestor" of men and simians. Dr. Henry Fairfield Osborn sometimes uses the term Primates in this sense. We quote from his *Evolution and Religion in Education* (p.50) enough of a long sentence to show that we are correct: . . . "the cardinal human virtues . . . exist in a very high degree in many of the living primates, and probably existed as well in those as yet entirely unknown primates of the Tertiary period from which we are descended." Certainly he here calls those "common ancestors" primates.

In *McClure's Magazine* for March, 1923, in an authorized interview," Mr. Hugh Weir, the writer, quotes the following directly from Dr. Osborn: "The common ancestors of *homo sapiens* and present-day apes and monkeys were mammals of the Primate stem. Ages ago, perhaps five million or more years, the Primates began, in the process of evolution, to split into groups, separate and distinct, which developed into the progenitors of man, the modern ape, and the modern monkey."

In this statement Dr. Osborn even calls those "common ancestors" "the Primates," and says that they developed into the modern simians. J. Arthur Thomson, in *The Gospel of Evolution* (p.130), uses this expression: "But man was not evolved from a Primate stock,"

etc., and the context shows that he uses the term "Primate" in the same way as Osborn does. In his *What is Man?* Thomson says: "In early Eocene ages, the Primate stock of arboreal mammals was differentiated from the other mammalian stocks, such as Insectivores and Canivores." Further down on the same page (11) he says: "The scientific teaching is that man is a scion of a stock common to him and the higher apes, the divergence of humanoid and anthropoid occurring, perhaps, between one and two million years ago." Again the "common ancestor" (according to evolution) of men and simians is called the "Primate stock." Dorsey (see title below) speaks of "our Primate ancestors up a tree," etc. (p.62).

Now it was these very distinct primates which our editorial writer had in mind when he said that "not a single bone of the so-called primates has ever been discovered either in archeological or in geological research." This is precisely what Dr. Osborn says in the quotation above given: "those as yet *entirely unknown* primates of the Tertiary period from which we are descended."

The mistake made by our writer was that he seemed to give the impression that this "common primate stock" comprised the only primates, or all the primates. That, of course, is not the case. Men and simians of the present day are classified by scientists as primates. Webster's dictionary thus defines the primates: "The highest order of mammals, consisting of man and the apes, monkeys, marmosets and lemurs." George A. Dorsey, in *Why We Behave Like Human Beings* (p.49), says: "There are six families of Primates." Then he mentions them—lemurs, marmosets, monkeys, baboons, monkeys, etc., manlike apes, and men. We think now that the matter has been sufficiently explained, so that no one needs to misunderstand.—L. S. K.

## Is this Man Logically Consistent?



AT A recent Baptist convention in Canada, Professor L. H. Marshall, of McMaster University, Toronto, who was under fire for heretical teaching, made the following remarks in the course of an address:

I am simply wanting to get at what the Bible actually says, and the nearer you get to what the Bible actually says the more you will love the Bible, and the more you will believe the Bible (applause). A man said to me last week, "Yes, and the original text was inerrant." How can we regard as the basis of our fellowship in this convention a text which nobody has got and nobody can get? The thing is absurd. I simply stand by the Charter in this sense, that I believe in the divine inspiration of the Old and New Testaments, and their absolute supremacy in matters of faith and practice.

Is that logically coherent? Is it not playing fast and loose with the inspiration and authority of the Sacred Word? To our mind, it is tantamount to saying of the Bible, "Now I believe it, and now I don't believe it!" And the convention that heard and tried the liberalistic professor exonerated him, or, rather, "sustained" him! On the Marshall statement

above quoted, Dr. Victor I. Masters, editor of the *Western Recorder*, has the following to say:

It will be seen that the McMaster professor declares that nobody knows or can find out what was the original text of the Holy Scriptures. Professor Marshall says that it is absurd to talk about an inerrant original text of the Bible. In the same paragraph he safeguards the opening of that loophole which is a particular dodging-hole of the Modernist theological cult. He claims for the Scriptures "absolute supremacy in matters of faith and practice." It will be observed that he does not claim inerrancy for the Scriptures even in matters of faith and practice. They are "supreme"—that is, there is nothing to be had higher than the Scriptures, when it is a matter of faith and practice. Then on such other matters as the Scriptures may deal with—such as history and natural law and science—the Scriptures are not only not free from error, but they are not "supreme." Human wisdom outranks them. Thus the Modernist would limit the Scriptures and bend them to do obeisance to his "consensus of scholarship."

We would like to ask Professor Marshall a simple question: If there never was an inerrant text of the Bible, how can he "believe in the divine inspiration of the Old and New Testaments?" Would divine inspiration produce an errant book?—L. S. K.

## Dr. Arthur T. Hadley on Evolution



THE following article is so pertinent to the present controversy on evolution that we believe our readers ought to have the benefit of it. It is taken from the *Southern Methodist* of November 16th. The original article appeared in the *Pentecostal Herald*, and was written by Professor W. M. Young, A.M., Sc.D.:

Ex-President Arthur T. Hadley, of Yale University, was asked: "Is the scientific doctrine of evolution consistent with the miracles commonly attributed to Christ in the New Testament?" He answered: "Evolution, or orderly growth, is the antithesis of miracles or sudden arrests of natural laws. The development of a belief in evolution, therefore, makes people more critical of the testimony in support of miracles. But beware of assuming that there is any such thing as a scientific doctrine of evolution. Different theories of evolution have been held during the last twenty-five hundred years, and it would be premature to characterize any one of them as a scientific doctrine."

Ex-President Hadley says "Evolution, or orderly growth, is the antithesis of miracles or sudden arrests of natural laws." In other words, commonly accepted teachings of evolution would eliminate the miracles of the New Testament and the Old. This is a fair statement of prevalent views; and this is why the miraculous element in the Bible is being so severely attacked; but, according to the view of those who accept the Deity of Christ, which includes the overwhelming mass of Catholic and Protestant religions, the foregoing view repudiates Christ by denying His miracles. It makes him

only an erring man; denies a physical resurrection of His body; makes impossible His ascension, for without the miraculous resurrection, He could not ascend; it also makes impossible the "kingdom of heaven," over which He is to be the "eternal king."

From the foregoing, it will be seen that any high school boy or girl can clearly see the far-reaching implications of the ordinary teachings of evolution. Evolution is the basis of the great modern conflict between so-called Fundamentalists and Modernists. It is shaking the faith of thousands concerning the statements of the Bible, and the effects upon the morals of the rising generation must prove immensely disastrous in the years to come, for our civilization is founded on the ethics of Christ and faith in Him.

The editor of the *Southern Methodist* then adds some relevant remarks of his own, which we also copy:

Dr. Arthur Twine Hadley is an educator of international distinction. He cannot be accused of being ignorant and narrow. He has kept abreast of modern thought. Therefore, his affirmations ought to carry weight with the intelligentsia.

There are churchmen who are given to declaring that there is no incompatibility between the revealed religion of the Bible and evolution. Redemptive religion is based on miracles—the incarnation and resurrection of Christ. And Dr. Hadley's statement is that "evolution, or orderly growth, is the antithesis of miracles." This means that evolution is irreconcilably at war with Christianity.

Note carefully also this averment: "Beware of assuming that there is any such thing as a scientific doctrine

of evolution." Yet all over the country little puffed-up educators are proclaiming that evolution is "science," and that the teaching of "science" must not be inter-

fered with! Whether they are dishonest in their declarations or do not know any better, it does not devolve upon us to determine.

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## Notes and Comments

### Restraining One's Temper.

In any discussion it is all-important to control one's feelings. Emotion is all right in its place, but too much of it clouds the judgment. The man who angrily calls other people "liars," cannot be, by that very token, in a very judicial frame of mind. That is why we cannot pay attention to criticisms of the conduct of this magazine when they are made in so angry a spirit. We haven't time. If kindly suggestions are made, and mistakes pointed out, we shall gladly consider them, and if we have the means of correcting them, we shall do so; though, of course, we cannot spend our precious time and use up our space in haggling about small matters. Just as a sample of the unrestrained temper, we quote the following from a liberalist, who wrote us a letter in which he used the following language in respect to one of the best orthodox journals published in this country: "In the matter of mendacity and slander, the ——— has an evil eminence. It is a disgrace to the ——— Church, and would be to any church." And yet the liberalists are always admonishing us to show the spirit of "the gentle Jesus" and to walk in "the way of Jesus"! But to all our writers who may be tempted to use such language, we say, "Please don't!" Let us present facts and arguments, and refrain from epithets.

### The Christ we Need.

It is not our desire to be over-critical of Dr. E. Stanley Jones' *The Christ of the Indian Road*. In many ways it is a helpful book, although, as our friend, Dr. Trumbull, editor of *The Sunday School Times*, has well pointed out, it has most serious faults, and is quite far from satisfying to the evangelical mind. Much of the dubiety about it comes, we think, from its misleading title. If we can say, "The Christ of the Indian Road," we might also say, with as much propriety, "The Christ of the Chinese Road," "The Christ of the Japanese Road," "The Christ of the African Road," "The Christ of the American Road." Such language seems

to convey the idea that each nation must have its own Christ, or at least its own conception of Christ. Whether Dr. Jones meant that, we would not say, but that seems to be the idea that the peculiar phrasing carries with it. The correct mode of expression, we think, would be this, "The Christ of the Prophetic and Apostolic Scriptures for the People of the Indian Road," and for any other "road" in this whole wide world.

### The High Ethical Teaching of the Bible.

It is a strange thing, an anomalous thing, that the infidels, whose writings frequently flood our desk, find so much fault with the moral character of the Bible. They seem, however, to overlook the fact that righteousness is always commended and rewarded, according to the Bible, while sin is always rebuked and punished. Let us note some of the fine ethical teaching in the prophecy of Amos: "Let judgment run down as waters, and righteousness as a mighty stream" (5:24); "Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you" (5:14); "Hate the evil, and love the good, and establish justice in the gate" (5:15). We might turn to the Psalms: "The Lord knoweth the way of the righteous, but the way of the wicked shall perish" (1:6); or to Proverbs: "Righteousness exalteth a nation, but sin is a reproach to any people" (14:34). Read also Isaiah 1:16,17. We wonder why infidels never quote such passages, which abound in both the Old Testament and the New.

### The Church Teaches Righteousness.

It cannot be possible that the church is a corrupt and corrupting institution. At this particular time of writing we are studying the prophecies of Amos in the Sunday Schools. Millions of people, adults, young people and children alike, are engaged in these studies. What are they learning? Here, for example, is one of the many verses: "I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take

a bribe, and that turn aside the needy in the gate from their right" (5:12). There are many other verses like this in the Sunday School lessons. All kinds of sin and injustice are reprov'd and denounced. Especially is the cause of the poor upheld. All the principles of true sociology are required, if people would be acceptable to God. Now, how can the church which constantly preaches and teaches righteousness and justice be such a bad institution as infidels are always representing it to be? If the right kind of teaching is of any avail, it is impossible.

### What About Social Justice?

Says a good writer in his comments on the Sunday School lessons, "The oppression of the poor is, throughout the Bible, a peculiarly heinous sin in the sight of God." And that is true; it is written line upon line and precept upon precept. Isaiah puts it in this forceful way: "Wash you, make you clean; put away the evil of your doings from before my eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed; judge the fatherless, plead for the widow" (Isaiah 1:16,17). If all people would follow the teaching of the Bible, there would be no injustice, no ill-gotten gains, no rich people rolling in luxury, while others sicken and die in slums because of social injustice. All this Biblical teaching must have had its influence in relieving distress in the past, and is at the basis of all present-day social reforms. Yet there are people who are always lambasting the church. Some of these critics are themselves church people; while the infidels are constantly denouncing the church and Christianity as the most sinister institutions in the world. This surely is not solid, consistent thinking.

### What is Christianity?

Christianity is that system of truth which is derived from Jesus Christ according to the teaching of the Holy Scriptures. Just so Mohammedanism is the religion which is derived from Mohammed and his teaching; Buddhism is the system of religion which is derived from the teaching of Buddha. Sometimes Christianity is defined as "a way of life" or "a way of living." This is but another instance of the inaccurate way of thinking prevalent among the Modernists. It is a confusion of cause and effect. A certain way of life is one of the effects of a hearty acceptance of Christianity—that is, of Christ as the Saviour of the world. The central matter is to accept Him in all His Biblical fullness, power and grace; then the

Christlike life will follow as effect follows cause. Far too many people today want to reduce Christianity to "a way of life," meaning by it doing good to the poor, etc., and then plume themselves as Christians. But a Christian is primarily one who heartily accepts Christ as his Saviour and Lord. If a man does not live a Christian life, that is *prima facie* evidence that he has not truly accepted Christianity and the Christ it sets forth.

### The Source and the Source Book.

The source of Christianity is Christ Himself in all His fullness. The more fully and heartily we accept Him, the better Christians we are. The source Book of Christianity is the Bible. We have no other source book. The only way we know what Christianity is and means, is by studying the Prophetic and Apostolic Scriptures. Here God has seen fit to record, through His chosen amanuenses, the principles of the revelation which He has given to mankind. Had He not seen to it that a Biblical cannon was formed and completed and given to the world, we would have little or no true knowledge of His will and redeeming grace and love. Memory and tradition could not have been trusted. Thus we see the supernatural wisdom displayed in God's giving us the Book of books. The only way to find out what real, full-orbed Christianity is, is to study the Book; and the way to experience its truth is to accept the Christ it sets forth in His fullness. A reduced Bible always means a reduced Christ. To become rationalistic toward the Bible is to become rationalistic toward Christ. Test men by that rule, and you will see that we have said the truth.

### Bishop Barnes Rebuked.

Our readers know about the departures of the notorious Bishop of Birmingham, of England, from the evangelical faith. Some time ago he went to Westminster Abbey to preach, and told his congregation that the story of the garden of Eden was "only folklore"; that Darwin's "triumph had destroyed the whole theological scheme"; that man never fell from a state of innocence, but emerged from an animal ancestry. He seems to have gotten fully into the stranglehold of this bestial theory. Now comes the *Churchman*, a strong and loyal paper, and tells us what Bishop Barnes promised: "When the Bishop of Birmingham was confirmed, he renewed, in the presence of God and the congregation, the solemn vow of baptism to believe all the articles of the Christian faith as contained in the Apostles' Creed,

and manfully to fight under Christ's banner. When he was ordained a priest, he declared himself persuaded that 'the Holy Scriptures contain all the doctrine required as necessary for eternal salvation through Jesus Christ.' He promised, by the help of God, 'with all diligence to banish and drive away all erroneous and strange doctrines contrary to the Word of God.' Consecrated a bishop but three years ago, he renewed all these promises." And now? Well!

### A Sermon to Boys.

We have read Bishop Barnes' sermon, reprinted in *The Churchman* (liberalistic sheet), which has made him notorious the world over. It was preached in Westminster Abbey September 25th, and was a sermon to schoolboys. But it was ill chosen. It was much better adapted to an adult audience. The idea of criticising the Biblical doctrine of the creation of man and advocating in its stead the doctrine of evolution in a sermon to schoolboys! This is part of what he said: "Today there is among competent men of science unanimous agreement that man has been evolved from an apelike stock. He arose, possibly a million years ago, from a tangle of apes which began to vary in different directions." Later on, he scouted the idea that man's body only is the result of evolution; his mind emerged in the same way. The chimpanzees, gorillas and orang-utangs "are man's first cousins." No proofs are given; the assertions are made in the most dogmatic way. What uplifting doctrines for a bishop of the Christian church to preach to an audience of schoolboys!

### The Present Status of German Criticism.

A friend has asked us to give information regarding the status of Biblical criticism in Germany. The question is whether there is a decided reaction there against the former rationalistic treatment of the Bible, especially along the line of the Graf-Wellhausen theories. The matter has been referred to our book reviewer, who reports as follows: Two very illuminating articles, from the pen of Bishop H. W. Du Bose, D.D., were published in *The Biblical Review*, 541 Lexington Ave., New York City, the first in the number for October, 1925, the other in the number for April, 1927. The first is entitled "A Constructive Bible Science," the second, "Sheckem and Primeval Monotheism." Another excellent article appears in *The Union Seminary Review* for October, 1927, written by Rev. Parke P. Flournoy,

D.D., who has investigated the subject. This magazine is published by the faculty of the Union Seminary, Richmond, Va., an institution not to be confused with the Union Theological Seminary of New York City, which is largely liberalistic, having in its faculty such men as Fosdick, Moffatt and Coffin. Dr. Flournoy is also the author of a valuable tract, entitled, *The Bearing of Archeological and Historical Research on the New Testament*, issued by the Victoria Institute, 1 Central Buildings, Westminster, S. W., London, England. Our review editor refers all inquirers to what he says about recent issues of the Bible League of Great Britain, 40 Great James Street, Paternoster Row, London, in his "Additional Book Notes," in the *BIBLE CHAMPION* for February, April and May, 1927. The booklets by Rev. A. H. Finn are of special importance, because he is a real scholar and a painstaking investigator.

### Another Kind of a Bishop.

Here in America we have another kind of a bishop. We refer to Bishop Warren A. Candler, of the Methodist Church South, who has just come out with a new book (see our review department), in which he makes the following wise observations: "The creeds of rationalism and unbelief are far more numerous than all the creeds of all the churches. The dappled dogmas of materialism, pantheism, theism, immanentism, transcendentalism, pragmatism, and creative evolution are but a part of the parti-colored and changeful forms of speculative systems by which men have endeavored to explain and explain away the fact of Christ. None of these speculative creeds have satisfied their authors, or satisfied for long any of their followers."

### Dr. Speer's View of the Gospel.

Dr. Robert E. Speer, Moderator of the Presbyterian Assembly, has been saying some forceful things about Christ and the gospel. He says that we "must get back to a vital faith in miraculous conversion by the power of Christ." Again: "But we must act upon the belief that God by His Spirit can instantaneously recreate men, so that all things become new in them and for them." Once more: "Meet the assaults with fresh, living, burning affirmations of the glad tidings that Christ, God's Son, has come as Revealer and Restorer. . . Christ is the world's One Hope." All this is very fine, and we are glad that Dr. Speer makes his affirmation in so positive a tone. But his statements will not suit the Modernists in his de-

nominations—unless they use orthodox terms with mental reservations. Perhaps this is his politic and strategic way of counteracting the inroads and influence of the modernistic faction. If so, it is perhaps the politic way, but can hardly be called the frank way.

### A Unitarian Scare.

Dr. Albert C. Dieffenbach, editor of the *Christian Register*, Unitarian paper, actually seems to be frightened. He notes with "dismay" that the Fundamentalists have triumphed. He thinks that "Protestantism is in eclipse." The Modernists, he says, have retired. "Not a notable figure remains in the field. . . The fact is that the Fundamentalists have won everything in the battle they started. They are happy. Their five points have nowhere been rescinded." And so on. We wish we could share the views of this modernistic alarmist. We believe that the vast majority of the people of the Christian church are loyal to the faith; but the leaders of Modernism are a wily set, and evangelical believers must ever be on the alert. If Dr. Robert E. Speer will continue to talk and write as he does, and will be a little more definite and specific, and cease to deal in "glittering generalities," he will be blessed of God, and will do much to stem the tide of destructive criticism and activity.

### It is Shocking.

What is shocking? The abuse that unbelievers heap upon the Bible, Christianity, and Christian people. A friend has sent us a batch of printed slips, issued by an infidel firm, and they really make one shudder on account of what one cannot help feeling is blasphemy. One would think that even an infidel would have some feelings of reverence; that he would be willing to treat religion with some degree of respect, seeing that it is held sacred by so many people and has been such a source of help and comfort to countless numbers. One of these slips prints imaginary pictures of Adam, Noah, Abraham, and other patriarchs of the Old Testament, making them look like the most debased, salacious and cruel men imaginable. Cannot the infidels themselves see that no authentic pictures of those Old Testament characters are available? The infidels are making a mistake by using so much ridicule and vituperation. They will win nothing in that way. Whenever a man becomes hectic, loses his temper, and begins to use epithets, you may know that his judgment is clouded by his bad temper, and therefore you do not

need to pay attention to what he says. The waste-basket and the furnace are proper places to deposit wares of that kind. But when a writer calmly and fairly argues a question, then sit down and consider his argumentation in a judicial spirit, no matter on which side of the question he takes his stand. In this office we have no time to give to mere ill-tempered haggling. Life is too short and time is too precious.

### An Infidel Puts it Right this Time.

A friend has sent us selections from an infidel paper which contains some quotations from Robert G. Ingersoll. The writer attaches Mr. Ingersoll's name to the article, which originally was a letter; so we have every reason to accept the quotation as genuine. Speaking of the teaching of religion in the public schools, Mr. Ingersoll said: "Religion should be neither taught nor attacked. Each church must depend on itself to make converts." Whatever others may think, we look upon that as a fair proposition. It is the only way to keep church and state separated, as they should be in this free Republic. If the churches, with all their opportunity for propagating their faith, cannot make it appealing to the people, there is something wrong with their motives or their methods. However, Mr. Ingersoll was fairer than some of the people of our day, who think that, while religion ought not to be taught in the public schools, it is all right to teach scientific speculations which undermine the faith of the young in religion. Let us be fair and square.

### Why is the Dean Gloomy?

There is always a reason. That stalwart friend of evangelical religion, Bishop Warren A. Candler, recently published a strong article in the *Western Recorder*. He pays his respects to Dean W. R. Inge, of St. Paul's Cathedral, London, who is known as "the gloomy Dean." He seems to deserve the name, and the reason is not far to seek. He is a Modernist. He hacks and hews Christianity down to the "irreducible minimum," which makes it almost a microscopic affair. A man who has lost faith in historic Christianity, and who favors a mongrel religion, made up of Mohammedan and Buddhist elements, mixed with a greatly reduced portion of Christianity, has ample reason to be lugubrious. He gives a rosy view of Mohammedanism, and actually thinks that it "is possible to incorporate the whole of Christian ethics in the framework of Islam" (literal quotation). If one looks upon the Christian re-

igion as only a system of ethics, instead of primarily a revealed plan of redemption, his natural tendency will be toward the dismal view of life.

### Meaning of "the Indian Road."

Rev. A. S. Crowe, of the Kurku and Central Hills Mission, India, says of *The Christ of the Indian Road*, in the *Sunday School Times*: "The very word 'road' makes me a little apprehensive. For I remember that in Hindu the ordinary word for road—'Marga'—is also used idiomatically for 'religion,' as is recognized by the author in Chapter X, when he refers to the three roads—the Gyang Marga, the Karma Marga, and the Bhakti Marga. I wonder whether the thought might be expressed when interpreted in Indian language as 'The Christ of the Indian Religion'? At any rate, that does not appear to be foreign to the spirit of the book." Mr. Crowe's whole article should be read. It is very searching.

### What about Cigarette Smoking?

In view of the present furor for smoking cigarettes, we think the following statement should be given due consideration. We clip it from a reliable exchange: "According to a statement made recently by Dr. C. L. Barber, Lansing, Mich., at the annual convention for Medical Physical Research, sixty per cent of all babies born from cigarette-smoking mothers die before they reach the age of two, due primarily to nicotine poisoning."

### Brave Bishop Denny Speaks Out.

Well, Bishop Denny, of the Methodist Church South, did not mince his words the other day when twelve young ministers stood before him at the altar of the church to be ordained to the Methodist connection. He said some things that were as wholesome as they were soul-stirring. Here is one of them: "If you are not in accord with the preaching of the gospel as Methodism holds it, don't stand there and lie to God Himself—retire!" Neither can the following be called soft peddling: "You can't be an honest Methodist, if you stand up and say you don't believe in the Virgin Birth. If you don't believe it, sit down!" Then he added: "Men who deny the Virgin Birth, do not know it perhaps, but they are standing on a platform of idolatry." We do hope that his words will go far and wide, and reach the ears and eyes of men like Bishop Mouzon, Bishop Moore, Dr. C. C. Selecman, Dr. James Kilgore, and the rest of the modernistic dissenters.

### Dr. Moffatt to be at Dallas.

According to the *Southern Methodist*, Dr. James Moffatt, now of Union Seminary, New York, has been invited to deliver some of the Fondren Lectures in 1928-29 at the Southern Methodist University, Dallas, Texas. Dr. James Kilgore, the acting dean of the School of Religion of that university, makes the announcement. Do not the president and dean of that institution know that Dr. Moffatt is an arch Modernist, and that, in his so-called translation of the Old Testament, he warps and twists the Hebrew language to fit it to his rationalistic views? Just open his book one little minute, and see how he treats the opening verses of the Bible, making them say what the Hebrew does not say and never was intended to say. If Dr. Moffatt's idea of the Bible is right, the whole Methodist foundation is wrong, and the Methodist Church would better go out of commission as a church, give up its purpose and name, and call itself the Society for Promoting Rationalism.

### A Dean's Fund of Misinformation.

With mingled amusement and indignation, we have just read what Dean Inge has written about "Religion in the United States." He certainly has a lot of misinformation on hand, especially regarding Fundamentalism. We are tempted to say, but with no blood in our eye, that Dean Inge, of St. Paul's Cathedral, London, knows about as much about Fundamentalism in the United States as a telegraph pole knows about the Ten Commandments! To prove that we are right in this matter, we quote from the Right Rev. Dean himself: "The Fundamentalists are mainly farmers of the good old English stock, intensely conservative in all ways, and resolved to preserve their seventeenth century Puritanism intact." Now, wouldn't that stun you? Does it not evince knowledge that is all but encyclopedic? In that connection he was speaking about the so-called "monkey trial" in Dayton, Tenn. Well, Tennessee is nearly a thousand miles from New England\*, where Puritanism flourished and where what is left of it still holds forth. What do the Tennessee farmers know about Puritanism, and what do they care? They did not get their ideas of religion from the Puritans, for they are not of Puritan stock. Dean Inge must

\*According to our atlas, it is about eight hundred miles from the northeast corner of Tennessee to the southeast corner of New England. Thus many parts of New England would be more than a thousand miles from many parts of Tennessee.—Ed.

have thought that Tennessee and New England are adjoining counties, as near each other, perhaps, as London and Tottenham or Bromley. We must challenge the Dean to name a single outstanding Fundamentalist here in America who is a farmer. All the leaders live in cities, some in great cities like New York, Philadelphia, Boston, Baltimore, Washington and Minneapolis. No; it is not American anti-evolutionists who are provincial and misinformed; it is the Dean of St. Paul's.

### And how About those "Educated" Folk?

This uninstructed Dean also says of these "farmers of good old English stock" that "they hate the rich New England towns, and all that comes from them." We should like to see the Tennessee farmer who hates "the rich New England towns." It is much more probable that he knows little about those towns which are nearly a thousand miles away. The towns he knows are Nashville, Chattanooga and Knoxville. The Dean also thinks that the opposition to evolution comes from Calvinism, and that it was especially exhibited at Dayton, Tenn. During the whole trial in that town, we do not remember that Calvinism was ever mentioned; and we know that Mr. Bryan was no advocate of Calvinism. Furthermore, the Dean says that "educated Americans" are heartily ashamed of the "monkey trial." There it is again—the "superiority complex," this time in English guise! Always "we" are the "educated folk." We know it all—but these ignorant Fundamentalists, they are not like us! It certainly must require a lot of education to believe that one is a descendant of the apes or sub-apes! And is it not strange that a man must be an "ignoramus" in order to believe that he is the scion of a rational human being, who was created in the image of God? Ponder over it a while.

### Yes; it is Puzzling.

There are many enigmas in the world today. The remote past was not the only period that had its spinx's riddle. On our library shelf there stands a recent book written by a Modernist, who goes through the Bible with his rationalistic scissors, and cuts out whatever does not suit him. He finds the old Book teeming with contradictions. There are contradictions in the Old Testament; between the Old and the New; yes, there are contradictions galore in the New Testament itself; among the synoptic gospels; between the synoptics and St. John's gospel; between Pauline theology and

the theology of Christ. It is a most depressing book for the person who has any true reverence for the holy Book of books. Yet not long ago this same Modernist, while speaking to an orthodox audience, drew out from his hip pocket a copy of the New Testament, held it up somewhat dramatically, and solemnly declared, "If this little book were placed in the balance, it would outweigh all the other books in the world!" Now reason a little. Suppose you should pick up a book and begin to read it, and should soon find that the author contradicts himself again and again, would you continue to read it? Would you call it a great book? Just ponder it over a little.

### Another Enigmatical Case.

A certain minister has a number of times taken the side of the Modernists, and has expressed astonishment that anybody could be "so far behind the times as not to believe in evolution." Some of his members report that he says many strange things in his pulpit that do not harmonize with Biblical teaching. And yet the other evening, in a public prayer, this same dominie actually prayed to God to keep his people true to "the faith once for all delivered to the saints," and also to "the faith of our fathers." Yes, it is a riddle—the way these Modernists sometimes talk! Think it over. Is it an evidence of a settled faith?

### Professor Goebel on Biblical Inspiration.

From an editorial in the *Sunday School Times* we learn with much pleasure that Dr. Siegfried Goebel, of Bonn University, Germany, has published a series of articles in a Lutheran journal of Leipzig. It is the well-known *Allgemeine Evangelische Lutheranische Kirchenzeitung*, which is one of the staunch evangelical journals of the Fatherland. Dr. Goebel declares that there are many well-trained theologians in pulpits and university chairs who hold to the doctrine of the verbal inspiration of the Scriptures. "I myself feel no hesitancy in confessing to this belief," he says. This is the way he describes a certain school of rationalizing Biblical critics, who, alas! have all too many campfollowers here in America: "The shimmering air-castles of the Wellhausen school." It might be a good plan for some Americans who deem themselves the only people who are "up to date," to read this learned professor's articles. He says: "Belief in Christ stands or falls with belief in the Bible." Yes, it must be so, because our only source-book for Christ is the Bible.

### Is there a Social Gospel?

A somewhat flashy writer speaks of the Prophet Micah as "a preacher of the social gospel." Then he adds that the prophet, if living today, would have to be called by that term "in spite of the fact that some people have not yet found out that there is" a social gospel. We cannot help wondering how this writer happens to have learned so many things that "some people" have not been able to find out. This charge of ignorance and this assumption of superior knowledge are most offensive. While we think it a mistake to talk about the "social gospel," because it seems to imply that there is more than one gospel (which is not true), yet the social factor of the gospel is something that has been known ever since the days of Christ and His apostles. Christ said something—didn't He?—about "giving a cup of cold water" to a thirsty person; about visiting people in prison; about the injustice of the rich. Did not Christ give us the parables of the rich man and Lazarus and of the good Samaritan? What do these teachings, and hundreds more in the New Testament, mean but the social element in the gospel? And where do the modernists suppose that Christian believers have been living through all the centuries that they have not known what their Bible teaches? Myriads of people were studying Micah and the rest of the prophets hundreds of years before the Modernists of today were born. Let us not display the superiority complex so much by treating other people as if they were ignoramuses. It is offensive, gratuitous, ungracious.

### Conserving the Faith of 'Varsity Students.

In the *Bible League Quarterly*, London, England, we note that the presidents of the "Inter-Varsity Evangelical Unions" sent out a letter for the purpose of saving young students entering the universities of England from the shipwreck of their faith. This is part of what they say: "With the approach of October, a number of senior schoolboys and schoolgirls will be preparing to enter the various universities. We should like to take this opportunity of urging relatives or friends of intended Freshmen to put them into touch with keen Christians from the very commencement of their undergraduate careers. Our experience has proved without doubt that it is during the first two terms that one's faith is made or marred. Hence we would stress the importance of *early* friendship with other evangelical Christians in the university." Then the names and ad-

resses of one or two persons are given in connection with each of a number of the leading universities of England. This is an excellent plan.

### Listen to this from Professor Loeb.

A correspondent of high scholarly standing sends us the following information: "I understand that scientists are not agreed that evolution in the assumed sense has been proved. A gentleman who was a member of Professor Loeb's summer class at the famous biological laboratory at Woodhole, Mass., told me that that eminent authority finally declared to his students that he had been trying for years to evolve one species from another, but had failed every time. Loeb, who was professor in the University of Chicago, said that evolution had not been proved, and, so far as he knew, could not be proved."

### A Good Word for the Farmers.

As was seen in a preceding paragraph, Dean Inge makes some derogatory remarks about the farmers of America. He said that all "educated people" were ashamed of the Dayton trial; then that it was mostly the farmers who were so over-conservative. Of course, that is a reflection on the farmers. We won't stand for such derogatory remarks about our agricultural folk. In many ways they are the most useful people in the world. How would the high-browed evolutionists, sitting in university chairs and occupying cathedral pulpits, manage to survive if it were not for the farmers? Don't they know that they are absolutely dependent on the industrious tillers of the soil for every mouthful they eat? Let the farmers once join together and refuse to plow and plant and reap, and see what will become of "all ye city folks." For our part, we have a good deal more respect for an honest farmer, who believes that his forbears were created in the image of God, than for the self-styled "educated" man, dean or whatnot, who wants to trace his genealogy down to the anthropoid apes. We really think that the farmer displays the greater intelligence and has more true science on his side. Just think it over, please.

### All Classes are Needed.

The men in caps and gowns—that means the college and university folk—ought not to feel themselves superior to other people. Their academic knowledge does not make them independent. In some ways they are among the most dependent people in the world. They

have cultivated their intellects to such an extent that they can do little else than think and conduct literary and historical research. Note on whom they are dependent. When they sit down to their meals, they should remember that the farmer, the gardner and the orchardist furnished every dainty mouthful of food they eat. Living in houses, they are dependent on the lumberman, the carpenter, the mason, the brick manufacturer and layer, the coal digger and dealer, the gas man, the electric light man, and a hundred others for the amenities of home life which they enjoy. Every time they drink water from the spigot in their houses they ought to remember that, had it not been for the common digger of ditches in the street, they would have no such conveniences. Even when they sit in their libraries and luxuriate in reading entertaining literature, many humble workingmen made that blessing and benefaction possible. Yes, the men of the high, arched, academic brow are the very ones who should be the most ready to acknowledge their indebtedness to others.

#### What Educated Men Contribute.

But we should look on all sides of this question of mutuality among the different classes of mankind. Does the educated man contribute anything to the world's well-being? If he lives with the right kind of a purpose, he certainly is a useful member of society. What a poor, monotonous world this would be if it were not for human culture? Every book, paper, magazine that comes to the workingman's home, to keep his life from becoming humdrum, is the result of the education of the mind. Every useful scientific invention can be traced back to the classroom and laboratory of the college and the university where the scientific knowledge and mental culture needed for such invention were received. Back of all the farm machinery, the automobile, the washing-machine, and all the rest is the educational system of our country. If men did not study electricity in our laboratories, they would not know how to handle that mysterious power which can be harnessed to so many uses. Yes, all classes of people who are usefully employed are mutually dependent, and one class cannot rightfully say to another, "We have no need of you."

\* \* \*

Hope from human reforms and absorption in them is part of the thralldom of the sinner in the net of Satan. Only Christ can save.—  
*Rev. George H. Lee.*

## Wayside Gleanings

In the June-July issue of the CHAMPION, p. 348, we printed a splendid article contributed by Dr. Boddie, in which he quotes Dr. Scott as saying: "It can hardly be maintained that an ostrich and a parrot are more nearly allied to man than a wolf or a hyena, and yet that would be the inference from the blood test." Dr. Boddie inadvertently, quoting from memory, added the two words "to man." The addition of these two words seemed horrible to one signing himself "E. T. B.," in an atheist paper, and instantly proceeded to pronounce the quotation "an uncommonly neat piece of clerical rascality." Of course no one knowing Dr. Boddie would think of accusing him of wilfully misquoting Dr. Scott, or any other author. We are not so sure E. T. B. wouldn't! But, really: does it sound quite all right with the two added words? We fear our good friend E. T. B. must have been all tired out—possibly from swinging his big stick!

We now proceed to call the attention of E. T. B. to a quotation he makes from Dr. Master's contribution, p. 639, December issue CHAMPION, using it in another issue of the same infidel paper. This is what Dr. Master said: "The penetration of the public school system of America by the evolution dogmatists with the teaching of their dogma, intended to reach down and take hold even of the elementary grades, is confirmatory of the bankruptcy of their theory. They have thus tacitly confessed that they cannot expect to win their way before mature minds with so foolish a theory, as against the revealed teachings of the Bible, which have been vindicated by the transformed lives of millions of men and women who have followed its teachings."—This is how E. T. B. quotes Dr. Master: "The fact that zoology, botany, geology, and the like are taught in the lower schools nowadays means that scientific persons 'have thus tacitly confessed that they cannot expect to win their way before mature minds.'" Half of this sentence by E. T. B. is in quotation marks to make it sound convincing. But we can find no reference made to zoology, botany or geology in Dr. Master's article. Next!

Evolutionists have long told the world that it would be quite impossible to teach any of the various branches of science without the evolution theory, and that the evidences for the theory are indisputable. A friend just sent us a copy of a paper containing an article by one W. E. Clark, who says this: "In dealing with

the affirmations of Fundamentalism, why not for a time leave the theory of evolution in abeyance and turn our attention to the exact sciences about which there is absolutely no room for a dispute . . ." But if the theory of evolution is so bound up with the exact sciences that one cannot be taught without the other, how, then, can they leave the theory of evolution in abeyance? And if attention can be given to the exact sciences by leaving the theory of evolution in abeyance, why can't the exact sciences be taught in the lower schools without the theory of evolution?

For many years Mr. B. A. M. Schapiro dedicated himself to do missionary work among his own people in New York City, and for some years has been managing Director of the Hebrew-Christian Publication Society, 405 Bible House, New York City. It will be remembered that when, seven years ago, a bill was before the assembly at Albany, New York, which would virtually destroy the Christian Sabbath, Mr. Schapiro made a stirring appeal before the Codes Committee; and also facing a large company of influential Jews, including five well known Rabbis, who were there in the interest of the bill, he, in an effective way, appealed to "the loyalty and manhood of the Jews as citizens of a Christian Republic which had extended to them a cordial welcome, and afforded them opportunities they had never known before." The bill was defeated. Mr. Schapiro has just issued the first number of *Jews and Christians*, a magazine to be "published quarterly, price 50c., if funds permit." The 96 pages and cover, magazine size, do credit to the printer, and the contents of the first issue will prove a stimulus to any one interested.

One of our observing friends makes this comment: "If contributors to atheistic and evolution papers continue to spread the fame of the BIBLE CHAMPION it will soon be as well known as any one of our leading magazines."

In letters to us, and in articles appearing in an atheist paper, a copy of which is occasionally sent us by some considerate person, we sometimes wonder how men laying claim to superior intelligence can so far forget themselves as to call us by vile names. What effect it has on others may be assumed from a note sent to us by one who saw a copy of one of these atheist papers. This is what he writes us: "I enclose this page so you may read for yourself the manly (!) spirit displayed by a man who calls himself a professor, and whose edu-

cation (for he is a M. A.) should have taught him to treat an opponent with courtesy." This writer refers to an article in which we were designated "BIBLE CHAMPION Liar!" Oh, well: we consider the source!

One of our good friends has this to say concerning a cartoon that appeared last month in a new periodical dedicated to "Evolution": In this issue appears a cartoon of a person labeled "Fundamentalism" (they forgot to add "benighted"). It is raining and the parson is walking knee-deep in the water. Obviously, the flood was caused by the rain. Now, the rain is labeled "Scientific Proof of Evolution," and the flood is labeled "Ignorance." Legitimate conclusion: A down-pour of the scientific proof of evolution causes a flood of ignorance. Even a tree in the background could n't stand it; the poor thing died.

Enrollment in American Colleges and Universities has increased 25 per cent. in the last five years, according to Dean Raymond Walters, of Swarthmore, who reports that 42 of the larger universities—those having more than 3,000 students each—have expanded 28 per cent. The growth in the group of universities having from 1,000 to 3,000 enrollment was 20 per cent. The third group of 58 colleges of 500 to 1,000 had an advance of 23 per cent. The smallest increase, 15 per cent., was in the 55 smaller colleges having student bodies under 500. In their enrollment of full-time students these 211 approved institutions have a total of 410,712, or an increase of 81,829 in the last five years. The University of California has 17,311 full-time students, and Columbia has 13,275. In grand total enrollment, comprising 1927 summer school and part-time students, as well as full-time students, Columbia leads with 32,224, California is second with 25,534, the University of Illinois third with 12,033 students, the University of Minnesota fourth with 11,307, and New York University is fifth with 10,218. Third, fourth and fifth places in grand total enrollment are held by New York University with 22,768 resident students, the College of the City of New York with 21,008 and the University of Pennsylvania with 17,620.

The Philosophical Society of Great Britain, London, has elected to membership, Professor Theodore Graebner, of Concordia Theological Seminary, St. Louis, and editor of the *Lutheran Witness*. In this society archaeologists and linguists are united for a defense of the Bible on philosophical grounds. Membership, which is not honorary, was conferred upon Professor

Graebner in recognition of a number of apologetic books, particularly *Evolution: An Investigation and a Criticism; essays on Evolution, and Spiritism*. The first named was the first book written from the Christian standpoint to be published in contradiction of the evolutionary theory in its modern form.

Dr. Henry Fairfield Osborn is the new president of the American Association for the Advancement of Science, chosen at the annual meeting in Nashville—he believes in creative evolution.

The budget and finance committee of the Presbyterian Church in the U. S. A. has authorized an expenditure of \$12,000,000 for church benevolence the coming year, against \$10,000,000 raised during the current year, apportioned as follows: Foreign missions, \$3,066,360; women's foreign missions, \$1,354,000; national missions, \$3,949,100; women's national missions, \$1,354,000; Christian education, \$1,537,826; ministerial relief, \$650,440; American Bible Society, \$69,690; Federal Council of Churches, \$18,584.

Bishops of the Church of England meeting in Lambeth Palace, official residence of the Archbishop of Canterbury, decided to make a few revisions in the new prayerbook and offer it again for approval of the House of Commons. It was remarked that many of the adverse votes were largely from Scotch, Welsh and Irish members who had no interest in the English Church. It was also held that one day's debate was not enough to clear up the disputed points properly.

The fourth congress of the Baptist World Alliance will meet in Toronto, Canada, June 23-29, 1928.

It is said that each year 756 ministers vacate pulpits of the M. E. Church through retirement and death.

The Episcopal national cathedral at Washington has selected what it considers to be "the twenty greatest Christian women since Christ's death." They will be honored with stained glass windows in a special chapel for women. Besides thirteen women saints—Phoebe, Cecilia, Phipsine, Helena, Ursula, Genevieve, Hil-da, Ethelgiva, Frideswide, Edith, Margaret, Irene and Elizabeth—they are: Anne of Bohemia, wife of Richard II of England; Mother Superior Harriet Starr Cannon; Julia Emery, Episcopal worker; Joan of Arc, who saved France; Lady Jane Grey, beheaded for refusal to give up her faith; Susanna Wesley, mother of John and Charles Wesley, founders of the

Methodist Church; Pocahontas, Indian who married John Rolfe.

The Turkish Chamber of Commerce is reported to have petitioned the National Assembly at Angora to declare the Christian Sunday instead of Friday the official day of rest, according to a Constantinople dispatch.

The Board of Foreign Missions appropriated this year \$2,870,046 as compared to \$3,023,274 for last year; loans at the bank were less than a million dollars, a reduction of more than half from a year ago; administrative expenses decreased \$14,000; permanent funds have nearly doubled during the past year, being now nearly two and a half million dollars; the W. F. M. S. has paid all but \$45,000 on its \$300,000 inter-church underwriting.

February 8, 1928, has been designated as Baptist World Alliance Sunday.

Official figures of arrests for drunkenness in Boston, 1917 were 73,393; for 1926, 19,642; for 1927, 18,698. The Washington Home, Chicago, an institution for the cure of inebriates, has had so little use for its services in the past few years that it has invested its million-dollar assets in a general hospital.

The intelligent mind never destroys anything it cannot replace with something better. But Atheists, who, it would seem from their claims, and parading as intellectuals, have undertaken wrecking Christianity without offering *anything whatever* in its place! Suppose all they claim could be true, then every true Christian would fare as well as the sincerest Atheist. But, suppose the Atheist is wrong!

*The Reformed Church Messenger* is authority for the statement that General von Ludendorff, of the World War fame, has retired from the Lutheran Church, and is backing the crusade of his wife, who is preaching the religion of the old German war god, Wotan. Her crusade is against the Christian religion, "which deprives the German race of its strength." They are anti-Semites and oppose belief in a "Jewish" God.

The twenty-third annual Founder's Week Conference of the Moody Bible Institute will be held in Chicago, February 5-9. Bishop Frederick D. Leete, of the Methodist Episcopal Church, and the Rev. John MacBeath, M.A., eminent Baptist clergyman, of London, are leaders among the several speakers announced. Thursday will be Missionary Day, when Rev. A. W. Bailey, of the South Africa General Mission, is expected to participate. Mr. Bailey was a pioneer in the notable work of which the eminent Andrew Murray was the founder.

## THE ARENA

### Does Theism Explain the Origin of the Universe?

By George Boddie, S.T.D., Marcus Hook, Pennsylvania



THE question concerning the origin of the universe has forced itself upon the minds of men in all ages. Did the world have a beginning? If so, whence did it come? A final answer to these questions is impossible; for the solution of the problem does not lie within the sphere of reason or experience. Physical science does not concern itself with origins, it can only record laws and changes. Reason may investigate the facts within reach; but so long as it cannot prove or disprove the eternity of matter, it also is helpless in this direction.

Two views are before us at the present time: (1) That based upon the Scriptures, which may be summed up in the declaration that all things had their origin in God; and (2) the materialistic view which seeks to account for all things by means of natural forces without God. Between these two extremes are found a variety of views, covering all shades of opinion. For our purpose, however, all may be included in the two named above. The materialistic view disappears with the recognition of a personal God; for if God exists, the explanation of all things must be found in Him.

In order that we may intelligently discuss this subject it is necessary to inquire what is the Scriptural doctrine of creation. It is set forth in a declaration which is sublime in its simplicity: "In the beginning God created the heavens and the earth." It makes no explanation as to either date or process, and gives no definition of God. It allows for all that is subsequently to be revealed or discovered; but it teaches that, no matter how long may have been the periods occupied in the process, the first fact is not the material but God. The word *bara*, which is translated "created," is used to describe the divine activity in creation, and, as one has said, "marks the first introduction of each of the three great spheres of existence—the world of matter, the world of life, and the spiritual world represented by man."

The question as to whether the first verse of Genesis is a summary of what follows is one that must be left open. Some authors assert that the second verse does not commence a de-

tailed account of the general statement in the preceding sentence, but describes an altogether distinct and subsequent event which did not effect the heavens but only the earth and its immediate surroundings. Reasoning from other declarations of Scripture they see a picture of a great catastrophe which overtook the earth subsequent to its creation. Thus they find between the first and second verses of the first chapter of Genesis ample time for all the geological ages. It must be acknowledged that this is not the view of many eminent interpreters of the Scripture. These see in the first verse only a general statement of which the following verses are a detailed explanation. It is not necessary for us to decide which of these two theories is correct. All that concerns us at present is the declaration that the entire universe is the creation of a transcendent and personal God.

Many theories are advanced in opposition to the doctrine of creation, the most important of which is the purely physical or materialistic. According to this view the universe was not created, but in its original condition consisted of universally diffused matter in a highly attenuated state. This matter had all the properties or forces which it now exhibits everywhere. Under the operation of these forces and in accordance with the laws of heat, motion, etc., the cosmical bodies were not only formed, but arranged themselves in their present harmonious relations. These forces and laws will also account for all organisms—vegetable and animal—whether on this globe or elsewhere. An attempt to explain the origin and order of the universe according to this theory was made by LaPlace in the Nebular Hypothesis. This hypothesis has been stated in the following terms:

Suppose that the matter composing the entire solar system once existed in the condition of a single nebulous mass, extending beyond the orbit of the most remote planet. Suppose that this nebula has a slow rotation upon an axis, and that by radiation is gradually cools, thereby contracting in its dimensions. As it contracts in its dimensions, its velocity of rotation, according to the principles of mechanics, must necessarily increase, and the centrifugal force thus generated in the exterior portion of the nebula would at length become equal to

the attraction of the central mass. This exterior portion would thus become detached, and revolve independently as an immense zone or ring. As the central mass continued to cool and contract in its dimensions, other zones would in the same manner become detached, while the central mass continually decreases in size and increases in density. The zones thus successively detached would generally break up into separate masses revolving independently about the sun; and if their velocities were slightly unequal, the matter of each zone would ultimately collect in a single planetary, but still gaseous, mass, having a spheroidal form, and also a motion of rotation about an axis. As each of these planetary masses became still farther cooled, it would pass through a succession of changes similar to those of the first solar nebula; rings of matter would be formed surrounding the planetary nucleus, and these rings, if they broke up into separate masses, would ultimately form satellites revolving about their primaries (Quoted from Hodge's *Systematic Theology*, vol. 1, p. 551).

There are those to whom the theory of blind causes acting intelligently is an obvious impossibility; yet not being willing to admit an intelligent free agent as the author of the universe, they hold that both life and intelligence pertain to the matter itself, at least in some of its combinations. We see life in both plants and animals, but never manifested except in union with the matter of which they are composed; therefore matter has in itself the power, under proper conditions, of taking on new functions and of developing into new forms. All that is necessary is that nature should act just as the vital principle now does in plants and animals. Some of the advocates of this theory admit the distinction of mind and matter as distinct substances, but always working in combination, as, for instance, the body and soul in man.

Such is the leading theory which is advanced in opposition to the doctrine of creation. To us it seems inadequate as an explanation of the origin and development of the universe; for it takes too many things for granted, and fails to make distinctions where the facts call for them.

It should be understood that the Scriptural teaching on the subject is not necessarily that of tradition. It is perfectly natural that men of old should have interpreted the narrative in the light of the times in which they lived; and that, on the other hand, increasing knowledge, which enlarges our conceptions of nature and of God, would enable us to distinguish the process without doing violence to the fact. The Scriptural account of creation is twofold—uniting the ideas of creation and development. It avoids the error of making the universe eternal or the result of an eternal process, and yet recognizes in the present order of things the effect of subsequent arrangement

and development. God created; but, after its first introduction, life must produce itself, according to its own laws and by virtue of its own inner energy. We do not claim that the Bible was inspired to teach science, or that the Genesis account of creation is a scientific document. Its aim is to teach religion, and was probably written to counteract the polytheistic tendencies of the Israelites, and through them of the world. Still we believe that in its revelation it is perfectly trustworthy and that the opening declaration contains all that is necessary for us to know concerning the origin of things.

1. The Biblical account of creation has more than once commended itself to men of science and learning. Whether or not it can be reconciled to the conclusions of certain modern scientists we leave others to decide. Some of the following testimonies are from men who are certainly not prejudiced in favor of the Biblical account. Haeckel says:

The Mosaic history of creation, since, in the first chapter of Genesis, it forms the introduction to the Old Testament, has enjoyed, down to the present day, general recognition in the whole Jewish and Christian world of civilization. Its extraordinary success is explained not only by its close connection with Jewish and Christian doctrines, but also by the simple and natural chain of ideas which runs through it, and which contrasts favorably with the confused mythology of creation current among most of the ancient nations. First, God creates the earth as an inorganic body; then He separates light from darkness, then water from dry land. Now the earth has become habitable for organisms, and plants are first created, animals later; and among the latter the inhabitants of the water and of the air first, afterwards the inhabitants of the dry land. Finally, God creates man, the last of all organisms, in His own image as ruler of the earth. Two great and fundamental ideas, common also to the non-miraculous theory of development, meet us in the Mosaic hypothesis of creation with surprising clearness and simplicity—the idea of separation and differentiation, and the idea of progressive development or perfecting. Although Moses looks upon the result of the great laws of organic development (which we shall later point out as the necessary conclusions of the doctrine of descent) as the direct actions of a constructive Creator, yet in his theory there lies hidden the ruling idea of a progressive development and a differentiation of the originally simple matter. We can, therefore, bestow our just and sincere admiration on the Jewish lawgiver's grand insight into nature, and his simple and natural hypothesis of creation, without discovering in it a so-called divine revelation (*History of Creation*, vol. 1, pp. 37-38).

Prof. James Orr, commenting on this tribute, says:

The grounds on which Haeckel concludes that it cannot be a Divine Revelation are: (1) the geocentric error that the earth is the central point in the universe; and (2) the anthropomorphic error that man is the premeditated end of the creation of the earth—neither of

which errors need greatly distress us. . . . Modern science may supplement, it is astonishing how little it requires us to reverse of, the ideas we derive from this narrative of the successive steps in creation, assuming that we deal with it fairly, in its broad and obvious intention, and not a carping and pettifogging spirit. The dark watery waste over which the Spirit broods with vivifying power, the advent of light, the formation of an atmosphere or sky capable of sustaining the clouds above it, the settling of the great outlines of the continents and seas, the clothing of the dry land with abundant vegetation, the adjustment of the earth's relation to sun and moon as the visible rulers of its day and night, the production of great sea monsters and reptile-like creatures and birds, the peopling of the earth with four-footed beasts and cattle—last of all, the advent of man—is there so much in all this which science requires us to cancel? Even in regard to the duration of time involved . . . it is at least as difficult to suppose that only ordinary days of twenty-four hours were intended, in view of the writer's express statement that such days did not commence till the fourth state in the creation, as to believe that they are symbols (*Christian View of God and the World*, p. 421).

The second error most people will look upon as an undubitable truth; for in the light of the revelations of such a book as Dr. A. R. Wallace's *Man's Place in the Universe* one might think twice before unconditionally condemning the view which makes our world and man the center of the physical universe.

A quotation from another volume will show how near this story of Genesis may be to the conclusions of modern science:

So far as the material universe is concerned the two primary factors were matter and motion as manifestations of persistent force. Besides these two modes we think of phenomena also in relation to their sequences, and in relation to their co-existences. The former of these two modes we call "time" and the latter "space." Mr. Herbert Spencer devotes a chapter to the consideration of what he calls the most general forms into which the manifestations of the unknown are re-divisible; and these forms he finds to be five: space, time, matter, motion, force. Now, if the starting point of religion is really scientific, it must follow that these five forms which are the factors of all phenomena ought to make their appearance at an early stage in her scheme. We shall not expect, of course, to find them in the terminology of science. But we shall look for their theological equivalents. Is this expectation realized? We answer that in the first two verses of Genesis we find all five. They are these:

"In the beginning" . . . Time.

"God created the heavens" . . . Space.

"And the earth" . . . Matter.

"And the Spirit of Elohim" . . . Force.

"Moved" . . . Motion.

(*The Conflict of Truth*, L. Hugh Capron, p. 135).

The following and final quotation in this connection is taken from *Scientific Confirmations of Old Testament History*, by Prof. G. F. Wright, of Oberlin College:

So remarkable is the co-ordination between the inferences of science and the statements of Genesis that they lead such a cautious and competent geologist as Prof.

J. D. Dana to pronounce it unexplainable except on the theory of the divine inspiration of the author of Genesis. The following is his emphatic language written shortly before his death:

Geologists vary very much as to their views on this chapter (Gen. 1) and some will take it literally, affirming that it is a mere fable, no better than other fables in ancient history. We ask of all such (as well as the nature-doubting exegete), a reconsideration of the question; and if they have doubts with regard to the authenticity of the Bible itself, they may perhaps be held, after a fair examination of the narrative, and a consideration of the coincidences between its history and the history of the earth derived from nature, to acknowledge a divine origin for both; and to recognize the fact that in this introductory chapter its divine author gives the fullest indorsement of the Book which is so prefaced. It is His own inscription on the title-page.

It should be noted that this utterance of Prof. Dana is neither an opinion hastily formed, nor the mere reiteration of views held at an earlier period of his life. Nearly thirty years before he had published extensively in *The Bibliotheca Sacra*, having then recently been convinced of the general truth of this view through his acquaintance of the learned and devout Professor Guyot. During this period, Prof. Dana's mind had been remarkably active. He had continued to edit *The American Journal of Science* and to teach his classes in college; he had prepared and published numerous editions of his *Manual of Geology*, and he had continually faced the question whether the tendency of advancing science was to support or discredit his earlier published views. The result is given in the words just cited. As just remarked, these were not hastily written, but form the close of a long article prepared expressly to give to the world what they had long been asking—a formal and long statement of the result of his maturest study and reflection.

We are not at liberty to let such an utterance of so competent a scientific authority upon this subject count as of small weight (pp. 370-371).

Following this quotation Prof. Wright gives Dana's statement of the facts upon the scientific side and a comparison of the same with the creation story in Genesis, after which he proceeds:

The question at issue is, Is the parallel between the two records such as to exclude chance and compel us to acknowledge the presence of design? The more closely one studies the problem, the less can he be satisfied with any theory that rules out the idea of a design in this parallelism. It could not have been a matter of mere chance that a writer could describe the order of the creation so nearly in accordance with the discoveries of modern science.

2. Science itself is compelled to postulate a beginning. It is enough to remark concerning the materialistic theories that they leave unanswered many questions raised by themselves. Whence came the matter which existed in this diffused and highly attenuated state? Whence those living germs of plants and animals which are sufficient to account for all progress in nature? Whence came the vari-

ous laws and properties to which all organization is referred? It is easy to say that matter is eternal; but this does not account for the living forces which occasion all change and determine the movements toward progress and perfection. How did the evolution begin? It is certainly reasonable to suppose that when it began nothing had yet been evolved. Mr. Spencer states that the pre-existing matter was alike in all its parts, that is, it was "homogeneous"; but this "indefinite incoherent homogeneity" could pass to "a definite coherent heterogeneity" only by being set in motion. How did this motion commence? Mr. Spencer answers this question by saying that the matter was in a state of unstable equilibrium and that the instability was what started the motion. But it has often been pointed out that the notion of unstable homogeneous matter is self-contradictory. If it were alike in every part it would no doubt have remained so: only when it changes in one part more than another can motion begin, and in this case it would not be homogeneous matter.

Evolution must always assume a beginning; for the process cannot take place until the work has actually begun. Neither can science account for the beginning of life. This is a fact acknowledged on all sides. Huxley admits that "the present state of knowledge furnishes us with no link between the living and the not living." Tyndal says, "Every attempt made in our day to generate life independently of antecedent life has utterly broken down." Lord Kelvin tells us that "inanimate matter cannot become living except under the influence of matter already living. This is a fact in science which seems to me," he declares, "as well ascertained as the law of gravitation." He further says, "I am ready to accept as an article of faith in science, valid for all time and in all space, that life is produced by life and only by life." Spontaneous generation, therefore, is mere hypothesis, not only unverified, but contrary to all known facts.

Not only is materialistic science unable to give us the origin of life, it fails to account for the continuity of the process of evolution.

The various links which were missing from the chain in the earlier stages of the discussion of evolution have never been fully supplied. Prof. Wallace, one of the most eminent of modern scientists, and an evolutionist, thinks there are at least three points in evolution where the continuity is broken. We cannot account for the rise of life out of the non-living; nor for the introduction of animal sensation and consciousness; nor, most of all, can we explain the higher nature of man. An unseen spiritual universe must be assumed, Prof. Wallace thinks, to account for the moral and spiritual powers of man (Mullins' *Why is Christianity True?* p. 63).

It is just at this point that the creation story comes to our aid. The word *bara*, "create," is used three times, and in each instance describes the activity of God whereby (1) the material came into being, (2) by which life became sentient, and (3) man was made distinct from everything below him. The other word *asah*, "made," is never used to indicate absolute origination as *bara* is, but presupposes already existing material which is to be manipulated into new forms. The use of the word "create" at the various points in the story where the "missing links" are indicated shows us where the deficiency may be supplied—the eternal, self-existent and infinite God. In the words of Dr. Samuel Harris:

At whatever point in the evolution we conceive of the finite universe, we know by an invincible necessity of thought that it rests on some power beyond itself, which is self-existent, is unlimited in space and time, and contains potentially all the powers which the universe reveals. Thus at every point of its progress, the evolution demands a Creator on which the ever-revolving matter depends for its existence as well as for its evolution.

The Nebula Hypothesis, which a half century ago was spoken of as one of the best established facts of science, is now discounted on every side, if not altogether rejected. Mr. R. A. Procter says:

It has never been accepted as a theory by one single student of science who has possessed adequate knowledge of physics, combined with adequate knowledge of astronomy and mathematics. . . . The nebulous speculation of LaPlace is open to two most serious objections. In the first place, as I have already pointed out, a vaporous mass of enormous size, and of the exceeding tenuity imagined, could not possibly rotate in a single mass in the manner suggested by LaPlace. In the second place, some of the most characteristic peculiarities of the solar system remain altogether unaccounted for by this speculation, ingeniously though it accounts for others.

Prof. Sir Robert S. Ball, of Cambridge, says of it:

Nor can it ever be more than a speculation. It cannot be established by observation, nor can it be proved by calculation. It is merely a conjecture, more or less plausible, but perhaps in some degree necessarily true, if our present laws of heat, as we understand them, admit of the extreme application here required, and if also the present system of things has reigned for sufficient time without the intervention of any influence known to us (*The Story of the Heavens*, p. 506).

Science itself has exploded LaPlace's theory. He thought that everything could be explained by nebulae; but through telescopes of a greater power than he possessed the cloudy masses were seen to be perfected systems of stars. Science may reveal to us the facts and laws of physical phenomena; but at present it is helpless when it comes to deal with origins. Once

it spoke of primordial protoplasmic germs; today, it speaks of electrons and of a great psychological fact beyond. Tracing its way back, step by step, it "finds ever a beginning proceeding out of something else which also had a beginning, until at last it comes to a place where there is no stepping off. Its last word may have been spoken, but beyond it tells us that it hears whispers, thunders of mind, and is conscious of psychological mysteries." There science is compelled to stop, and there revelation speaks its word, In the beginning *God*.


Even though evolution were fully and scientifically established, which even its most ardent advocates acknowledge it is not, it would not necessarily be inconsistent with Theism. Assuming that it is the only true explanation of the process of creation (which we do not for one moment believe) it would only reveal God's method of working.

3. Any motive or end in creation is inconceivable apart from the theistic view. All

systems which preclude the admission of final causes, as Materialism and Pantheism in all their forms, preclude any question as to design in creation. If the universe be the evolution of an unconscious, unintelligent force, design is impossible; but if we think of creation as the work of a free, intelligent Agent, we conceive of it as originating in a motive and moving forward toward some rational end. What this end may be we cannot discover, either from God's works or the course of human history. To do so would require a perfect knowledge of the things that are and a perfect insight into the future. It is only through revelation that this can be known to us, and the Scriptures declare that the end of all God's works—creation, providence and redemption—is His own glory and the manifestation of His perfections. Whatever this might mean, infinite goodness and wisdom demand that it shall be that which is most worthy of God and most fruitful in good to His creatures.

## Paganizing America

By Judge Sterling P. King, Saint Louis, Missouri



HE controversy between Christianity and evolution is clear and well defined. The advocates of the theory challenge the correctness of the Bible; they challenge the Divinity of Christ; and they question the existence of the supernatural powers and forces in which Christianity is so deeply rooted. In the first place, they deny that Christ was a supernatural being. They also deny that He possessed any qualities and powers which are not common to all humanity. They admit that these human faculties and powers may have been developed to their maximum in Christ, but they contend that none of these powers were superhuman.

It is the basic theory of this school of thinkers that everything must be accounted for and appraised according to the natural laws. For they contend that everything in the universe is natural. There are no supernatural entities, forces, nor agencies; and, therefore, Christ could not have been a supernatural person; nor could He have come from a supernatural Creator. If this premise is correct, it nullifies the Bible, eliminates the Christian's God, and reduces Christ to the human level.

God is either superior to nature, or else nature is superior to God. If God is the product

of the natural laws and agencies, then He is the inferior of the two. If on the other hand the natural laws and natural objects are the product of God's efforts, then He is the superior of the two comparatives. The natural laws had to precede the organized universe. Matter was subjected to the controlling agency which we call law. If it had not been it would never have become organized. Organization means submission to a superior, or directing, agency. The solar system is the most perfect organization known to man. The laws which govern its activities are invisible entities. They cannot be analyzed nor modified.

No scientist can create natural laws, nor interbreed them and produce hybrids. Neither can they be planted or incubated and made to bring forth after their kind. There is no development or evolution in the kingdom of natural laws. The law of gravitation has always been uniformly the same, and it will never be otherwise. Fixity is the established order among the natural forces which direct and control all material substances.

The material elements conformed to these invisible laws, and they still conform to them. If these laws made the solar system, then who made the laws? These laws are co-ordinated so that they work harmoniously together. It

requires their combined efforts to sustain and control the planets and their inhabitants. Then, there must have been some intelligence, or some creative agency back of the laws, which was capable of creating or producing a working combination of matter, planets and controlling agencies.

In other words, logic asserts that all these agencies, forces, and elements, came from one central and superior force or Creator. This Creator is what we call God. We mean that He is the source from which everything flows. This line of thought places God above and superior to the natural laws. In fact, He is the creator of those forces to which the evolutionists appeal so fervently. They are really appealing to the shadow and denying the existence of the substance. The tree makes the shadow. They turn their backs to the tree and worship the shade. God is the substance, the natural laws are his products. The evolutionists turn their back on God and worship His visible products.

#### *God is a Supernatural Force or Entity.*

God being superior to the natural forces, is a supernatural personage. If He is supernatural He has the power to bring forth after His kind. That is not only true of entities having supreme wisdom and infinite powers, but it is also true of every living organism. It is the law of the universe as well as the law of nature, that every living thing can bring forth after its kind.

God does not only control the supernatural world, but He controls the natural world also. He can bring forth after His kind or He can bring forth after any kind in the kingdom of nature. In fact, the natural laws are God's laws for controlling the visible worlds and their occupants. They are the reins by which He guides and controls the material universe.

The fact, therefore, that there is a God, or superior controlling agency, can hardly be a debatable question among thinking people. This superior position automatically places Him in the category of the supernatural. After conceding that God is a supernatural being, does it logically follow that He could bring forth a supernatural son? If He could bring forth a son possessing the same powers and qualities which He manifested, did He bring forth such son in the person of Jesus Christ? The Christian people answer this question in the affirmative; the evolutionists answer it negatively.

#### *What the Bible Teaches Regarding Christ.*

Among those who are aligned on the negative side of this question are many church

members, and even preachers are found among the number. Some of these preachers boldly assert that Christ was not the Son of God, in a sense different from that other human beings are the sons of God. Some of these preachers even go so far as to assert that the Bible does not teach the virgin birth and divinity of Jesus Christ, nor does it teach that Christ was different from other persons except in degree. That the Christians may be fortified against these disparaging ideas, attention is called to a few of the most important facts in connection with Jesus Christ while He existed in human form.

#### *His Virgin Birth.*

Matt. 1:18: Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

25. And knew her not till she had brought forth her firstborn son: and he called his name Jesus.

Luke 1:30: And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call him Jesus.

34. Then said Mary unto the angel, How shall this be, seeing I know not a man?

37. For with God nothing shall be impossible.

#### *He was God Manifest in the Flesh.*

Christ was God manifest in Jesus, the man. Christ and God were one and the same entity or force. God simply appeared in the human form that He might approach more closely to mankind, and be better understood in His dealings with His subjects. But in entering the flesh God lost none of His wisdom and powers. He was God in the flesh and retained every attribute, faculty, power, and characteristic, which He had previously exhibited.

John 10:30: I and my Father are one.

John 12:45: And he that seeth me seeth him that sent me.

John 1:14: And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

1 Tim. 1:14: God was manifest in the flesh, justified in the spirit, seen of the angels, preached unto the Gentiles, believed on in the world, received up in glory.

#### *He was God's Only Begotten Son.*

Jesus Christ was the Son of God in a sense that no other person was or is. He was God's begotten Son. Every one may be God's child by adoption, affiliation, acceptance and compliance with God's mandates; but that relationship is entirely different from that of being God's begotten child. One is a relationship by adoption, the other by blood. God expressly acknowledged that Jesus Christ was His Son, and that He was well pleased in Him.

Matt. 3:17: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

1 John 4:9: In this was manifested the love of God

toward us, because that God sent his only begotten Son into the world that we might live through him.

John 1:18: No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 3:16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

If He was God's only begotten Son, He certainly had a relationship with the Father that is not common to mankind in general. Christ was above and superior to man in that He had a blood relationship with God, while no other individual can claim such kinship.

### *Christ was a Creator.*

Heb. 1:1: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

2: Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he made the worlds.

Ephs. 3:9: And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Col. 1:16: For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

John 1:3: All things were made by him; and without him was not anything made that was made.

Christ demonstrated His creative ability when He made the loaves and fishes; and again when He filled the fishermen's net so full of fish that they overloaded the boat. Col. Robert G. Ingersoll, in one of his lectures on religion, said:

Man has no ideas and can have none except those suggested by his surroundings. He cannot conceive of anything utterly unlike what he has seen or felt. He can exaggerate, diminish, combine, separate, deform, beautify, improve, multiply and compare what he sees, what he feels, what he hears, and all of which he takes cognizance through the medium of the senses; but he cannot create.

It logically follows that the Creator must have been a superhuman and a supernatural personage or entity. And if Christ was the Creator as so frequently stated in the Bible, He must have been much above the human level, and had a connection with God that man cannot claim.

### *He was a Saviour.*

Luke 2:11: For unto you is born this day in the city of David a Saviour, which is Christ, the Lord.

John 4:42: And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Acts 5:31: Him hath God exalted with his right hand to be a prince and a Saviour.

2 Pet. 1:1: Simon Peter, a servant and an apostle of

Jesus Christ to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.

Matt. 1:21: And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins.

No mortal person could save others from their sins. No human being ever claimed to have that power. If such person should make his appearance and pretend to have this saving power he would be instantly rejected as an imposter. If, therefore, Jesus was not Christ, He was an imposter. He was either a Divine Saviour, as He claimed to be, or else He was the worst fraud and imposter that ever made appearance in the form of man. He claimed to be God in the flesh of man, and He was crucified for making this claim.

Peter's famous statement, "Thou art the Christ, the Son of the living God," expressed the exalted esteem in which He was held by those who knew Him. Even Pilate bears evidence that Jesus was looked upon as the Christ. He says: "What shall I do then with Jesus which is called Christ?"

### *Jesus Christ is Still on Trial.*

Christ is still asking every living person, "But whom say ye that I am?" The controversy that sent Christ to the Cross is waged today vehemently. There are those who contend that He is the Christ; there are those who take the opposite view. Was He born of the Virgin Mary? Was He God manifest in the flesh? Was He God's only begotten Son? Was He so superior to any ordinary person that He could properly be classed as a Creator, equal with God who sent Him? Did He come to the earth as a Saviour, and was He capable of saving sinful man?

If Jesus gives an affirmative answer to the above questions, then He was the Christ. If He does not answer the questions affirmatively He was an imposter, and Christ has not yet made His appearance. For there has been no other person who pretends to meet the requirements. When we speak of Christ we must necessarily have reference to the Divine, supernatural, invisible personality which gave to Jesus His dual character. In other words, Jesus was human; Christ was superhuman; Jesus was man; Christ was God manifested in the flesh. If, therefore, we worship Jesus, we worship a human being; if we worship Christ, we worship God.

If we worship Jesus without including the Divine attribute and faculties, we should be called Jesusians, or Jesusians, as those who worship Mohammed are called Mohammedans. If

we worship Christ—God in the flesh—we are called Christians. If we deny the virgin birth and divinity, we deny that Jesus is the Christ, and thereby place Him on a level with Mohammed, and automatically lower our religion to the Mohammedan level.

*Evolution Strips Jesus of His Dual Personality.*

When evolutionists deny the possibility of the virgin birth, and deny that God manifested Himself in Jesus, they in effect say: "Thou art not the Christ, Thou art not the Son of the living God." The Christians resent these disparaging estimates of the object of their worship.

This creates a controverted issue. And it is a bitter one, not only between the church and its opponents, but the members of the churches are indulging in disputations and controversies, which threaten to destroy the efficiency and beneficial influences of the church organizations.

Bishop Barnes, Bishop Brown, Dean Inge, and all atheistic organizations, align themselves on the side of evolution, and contend that Jesus was a natural person, and that there was nothing miraculous connected with His birth and life. In opposition to this theory is about ninety per cent of the church members, who cling to the belief that Jesus is the Christ.

*Substituting Evolution in Place of God.*

Originally evolution was supposed to be a scientific question. As long as the controversy was confined to the laboratory the public took no interested part in the discussion. It has entered into the public schools and it is advocated from the pulpits of many so-called Christian churches. Atheists have taken the lead in stressing the theory, and while they cannot openly espouse their doctrine in the schools and churches under the label of atheism, they can work more effectively under the name of science.

The atheistic organizations, through some pseudo scientists and fawning clergymen, have inaugurated a vigorous campaign to eliminate Christ from the religion of the American people. Their propaganda is being carried to all classes through the press, the published books, the schools and colleges, by lectures and pulpit discourses. The atheistic organizations are waging an aggressive war through their newspapers, and printed circulars which they are distributing freely, especially among the young people who are in institutions of learning. The organized forces of disorder are converting evo-

lution into a religion which ignores God and denies Christ. The very mention of God to these so-called scientists is like waving a red flag in the face of a mad bull—it makes them furious.

*To Mention God is Irritating and Distasteful.*

The Book of Popular Science (1924), Vol. 2, page 460, says:

We acknowledge that to many scientists the very mention of God as the author of the universe in a work that purports to be scientific is irritating and distasteful.

This same work, while advocating evolution, says further:

But there is another, or rather, there are several other aspects of evolution which should also be noticed before we try to form our judgment of its merits or proceed in the study of the universe which we have undertaken. A rather large class of writers, going beyond the domain of science, sought to extend the theory of evolution so as to make of it not a scientific hypothesis, but an all-inclusive philosophic system; and a fair proportion of these authors went still further and endeavored so to exalt the theory as to endow it with the dignity of a new "religion of nature," or else to substitute it in the place of all religion.

They tend to make a fetish of evolution and look on it as a true cause—a cause which having now been discovered disposes forever of the belief in a First Cause distinct from the sum total of the visible elements that go to make up the world.

When people adopt evolution as their fetish, or object of unreasonable devotion and worship, they must turn their backs to Jesus Christ and bow down to their heathen idol, though it be invisible and purely imaginary. It is not my purpose to question the sincerity or integrity of those who favor evolution. If that is their belief, candor compels them to worship at that shrine. But the serious question is, can they be orthodox evolutionists and orthodox Christians at the same time:

Professor Raphael McCarthy, Professor of Psychology at St. Louis University, in discussing evolution, states the Christian idea very tersely as follows:

No Catholic can hold that man's soul has been evolved from the soul of a brute and continue to be a Catholic.

Again the Professor says:

Science demonstrates that we must have recourse to a creator in order to explain the origin of life. Universal evolution is not a scientific fact; it is a frantic and futile attempt to do away with God. Rather than admit a creator, atheists, scientists, and philosophers, take the discredited idea of spontaneous generation, construct a theory on it, and then mislead the unthinking by proclaiming that the theory is proved by science.

This is another way of saying that Christianity and evolution cannot be made to harmonize. Evolution and the Bible cannot both

stand as interpreters of the origin of the universe and living objects, including Jesus Christ and His demonstrations of supreme power and wisdom. The individual who is an orthodox evolutionist cannot be an orthodox Christian. Bishop Barnes in his recent utterances on the subject stressed this very impossible harmony between evolution and the church. He said:

Darwin's triumph has destroyed the whole theological scheme. Man is not a being who has fallen from an ideal state of perfect innocence. He is an animal slowly gaining spiritual understanding, and with the gain rising far above his distant ancestors.

This is so exactly similar to an expression of Robert Ingersoll that they both seem to have sprung from the same mind. Anyway, here are two leading clergymen who take opposing positions on the subject of evolution, but are in accord on the possibility of harmonizing it with the Christian religion. The evolutionists—both churchmen and atheists—say that Darwin's triumph destroys the theological scheme; the Catholic professor says that no one can believe that the soul of man evolved from a brute and continue to be a Catholic, and he further says that evolution is a frantic, futile effort to do away with God.

#### *The Bible calls them Antichristians.*

2 Peter 2:1: But there were false prophets among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying that Lord that bought them, and bring themselves swift destruction.

2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

1 John 2:22: Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.

1 John 2:23: Whosoever denieth the Son, the same hath not the Father.

1 John 4:3: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world.

#### *What is this Evolution?*

Many people try to believe in evolution without knowing what they are accepting. They discourse on the theory without really knowing what the theory of evolution involves. This is very well illustrated by a remark that a prominent clergyman made, only a few days ago, from one of the city pulpits. He is reported to have said:

If growth, development, improvement, advancement mean evolution, then I am for it. I do not think that takes away from the significance of God as the Creator of all things visible and invisible.

When clergymen, who are supposed to be educated, will indulge in such careless talk, what can be expected from less well informed

members of the congregations. Let it be definitely understood that no one opposes growth, development, improvement and advancement. These manifestations of progress have nothing whatever to do with the theory of evolution which we have under discussion, and over which there is so much disputation.

The theory about which we are writing is what is known as "organic evolution." It is also called by some by the name of "creative evolution." It is alleged to be the law or force that created every living thing except the very first living germ. Evolution is alleged to have taken that first germ and from it created all plants, and animals, and human beings, with which we come in contact on this earth. When the Reverend Clergyman stated that the theory of evolution does not take from God His significance as a Creator, he evidently did not comprehend the significance of his statement. It is the significance as a Creator that evolution is specially seeking to undermine and destroy. The orthodox evolutionists would ridicule the clergyman for even speaking of God as a Creator. They deny that God created anything, and claim that evolution is wholly responsible for the life-structure as it exists on the earth today.

#### *Evolution Defined.*

Evolution may be defined as the theory that teaches that living organisms, species, and families of living objects—including plants, animals and man—are subject to change from one species to another; and that none of the species now inhabiting the world were created by a Supreme God, but that they have been created by evolution changing living objects from one species to another and generally to a higher one than the one from which the change was made.

The species of trees, grain, flowers, animals, and human kind will all be changed into other and different species in the distant future. The hog will cease to exist as a hog, and will evolve into some other species which will probably be unsuited for table use. The serpents, we are advised, will change or evolve into chickens and geese and ducks. But we are not advised as to what the chickens will be when they go through this "evolving process."

Evolution consists in changing from one species to another. Animals and plants may grow and develop very nicely, but that is not what is meant by organic evolution. It means changing from species to species. Nor does it signify improvement. The change may be a retrograde movement. The species is evol-

ing when it is changing into another species of plant or animal. You breed and interbreed your varieties of hogs. You may give them the very best possible attention, and breed them up to the very highest standard of excellence. This is growth, improvement, advancement, development, but there is no evolution in progress, at least so far as is known: because the objects of your solicitude are still hogs. But if after giving them your attention for years, they begin turning into cats, or foxes, or apes, bears, or any other species, then you may know that your hogs are evolving.

You may call that improvement, advancement and development if you want to, but it is neither; it is changing from one species to another, and no evolutionist can foretell what any one species will evolve into next. Nor can the evolutionists tell what any living species was before it was evolved into its present form. Everything is dark. We do not know what were the ancestors of any one species of live organisms, nor do we know what will be the offspring.

The Christians say that God so created all things that every living creature brings forth after its kind, and that it always did and always will. The evolutionists say No. Everything in the world will be something else in the distant future. The chickens, hogs, cows, horses, dogs, cats, and sheep may continue to occupy this globe for a thousand years or so, and then evolution will strike them and from that time on they will be catalogued under a different name, and will be so transformed in structural forms and physical qualities, that there will be no resemblance between the present individual members and their distant offspring.

They may advance in making the change, and they may degenerate into insignificant and even repulsive individuals. Fix the thought firmly in your mind that evolution does not mean advancement. "Organic evolution" means changing from one species to another. It is easier to roll a stone down hill than up. So is it logical that when a species begins to disintegrate it is more likely to fall to a lower level than to ascend higher.

#### *Organic Evolution Eliminates God as a Creator.*

This is the theory that is being taught to the children in the schools and colleges. That

it is antichristian is not a debatable question. Yet, Christianity cannot be taught in the public schools, while this antichristian theory is permitted in the courses of study in the schools and colleges which the Christian people are forced to support by the payment of taxes.

The Christian donates his money and efforts to the church to further Christianity. He pays taxes to the State, a large portion of which will be used to teach antichristian theories and doctrines and to discredit the Bible. Can a Christian consistently give his consent to this forced contribution for the dissemination of pagan theories?

If evolution is granted a permit to enter the public schools and colleges, it is equivalent to the adoption of that "religion of nature" as the national religion of our country. The sect, creed or belief that the Government licenses to teach its principles, theories and doctrines in the public schools becomes, automatically, the national religion of this nation.

So it is a question whether we desire to keep our schools free from religious influences, or whether we go to the other extreme and adopt a national religion, and a thoroughly pagan religion at that. This is simply plunging from one extreme to the other—going from non-sectarian schools to sectarian, and from Christianity to Paganism. Col. Ingersoll said in one of his lectures:

Only that which somebody knows should be taught in our public schools. The common school is the bread of life for the people, and it should not be touched by the withering hand of superstition.

Besides, it is not fair to make the Catholic support a Protestant school, nor is it just to collect taxes from infidels and atheists to support schools in which any system of religion is taught.

Then is it right and just to collect taxes from Christians to support schools in which atheism and paganism are taught? That is the question that is confronting the Christian people.

\* \* \*

"All human discoveries seem to be made only for the purpose of confirming more strongly the truths that have come from on high and are contained in the sacred writings," seem like an echo of Ps. 119:160.—*Sir John Herschel.*

*Have you told your friends that the publisher of Champion will send—as a Free Premium—5 previous numbers Bible Champion with a New Subscription for one year? This will give New Subscribers 17 copies the first year for the price of 12!*

## A Symposium on Evolution



HE responses to our request for articles on the question, "What I regard as the strongest reason for rejecting evolution," have been so generous that we are able to continue them in this number. We believe that this symposium will prove helpful to many people. Our writers, of course, were limited to a comparatively few words, and therefore could not develop their argument to any great extent; yet they have spoken out positively against the theory, and have indi-

cated reasons for their opposition. It is surprising and gratifying to know that there are so many who are willing to be called abusive names by coming out frankly against a theory that has captivated so many famous people. Just why people prefer an ape or sub-ape ancestry is a Sphinx's riddle that we will not try to decipher.

We give the first place this month to one of our far-away friends, who is a staunch and able defender of the faith.

By Professor Floyd E. Hamilton, Pyengiang, Korea.

(Our courteous friend is the professor of the Bible Department in Union Christian College, located in the above-named city of far-off Korea. He is very earnest in his defense of the Bible and full-toned Christianity. He is known to the readers of the *BIBLE CHAMPION*. In our number for November, 1926, we published quite a lengthy article, giving extracts from and favorable comments on a masterly paper by him which was published in the *Princeton Theological Review* (see the said number, pp. 578-580). Professor Hamilton is also the author of an excellent volume recently issued, which was reviewed in this journal for April, 1927.)

The question is, "What do I regard as the strongest reason for rejecting evolution?" My answer is: The argument from the varying number of chromosomes in the germ cells of the different species.

Geneticists today believe that all inheritance factors are determined by "genes" located serially on the chromosomes of the germ cells of each species. They have discovered that the number of chromosomes is constant in the cells of a given species, and that the number varies between different species<sup>1</sup>. Since the chromosomes carry the whole mechanism of heredity, if evolution were true, the number of chromosomes in the different species should correspond to the order of evolutionary descent. That is, man should have the most, the monkey fewer, and the lower organisms the fewest number, or if evolution was by *loss* of factors (as is now claimed by some), the order should be reversed, man having the fewest, and lower organisms the greatest number of chromosomes.

<sup>1</sup>E. B. Wilson: *The Cell*, p. 878.

But the fact is, man has 48 chromosomes, the monkey 54, cats 36, the insect *Diastrama marmorata* 58, the fruit fly 4, and dogs 22. Thus no possible evolutionary tree can be made to correspond to the number of chromosomes; and since all inheritance is wrapped up in the chromosomes, these facts definitely prove that evolution is false.

The strength of this argument lies in the fact that it deals with positive, concrete facts known to all scientists, and that there is no possible explanation of these facts from an evolutionary viewpoint<sup>2</sup>. Most other arguments against evolution are negative, based on the *absence* of proof for evolution; but this is a *positive disproof* of evolution, and deals with the only place in the organism where inheritance factors are found.

<sup>2</sup>Wilson, *op. cit.*, pp. 866, 868; on 884: "We do not know with certainty, even in a single case, precisely how the chromosome number has changed from species to species." This argument is developed at greater length by the present writer in the *Princeton Theological Review* for July, 1926, p. 408, ff.

By Professor Charles B. McMullen, Ph.D., Danville, Ky.

(Here is another good friend of the cause of true science—one who has kept his poise, and so has not been swept off his feet by the speculations of the present day. He is Professor of Philosophy and Ethics in Centre College, Danville, Ky. One of the best anti-evolution books, *The Logic of Evolution*, is from his pen. It has been favorably reviewed in this journal.)

What I regard as the strongest argument against evolution is its relation to the Christian religion. The scientific conception of evolution is that the universe, including man, has

developed and is governed exclusively by natural law. Consequently it denies the agency of God in the life and affairs of men.

Such a view renders prayer a mockery.

Prayer, in a godless universe, or to a God who hears but cannot answer, must be vain and unsatisfying.

Nor does it furnish sufficient ground for belief in immortality. Man, according to this theory, was once an animal. The soul is considered merely a function of the body. The survival of a function apart from the body is a scientific contradiction.

Logically the theory denies that we have an authoritative revelation of God's will in the Scriptures. The oft-reiterated, "Thus saith the Lord" in the Old Testament must at its

best be an empty phrase; at its worst, a gross deception.

Such a theory renders the incarnation of the Son of God an impossibility, and makes the expression, "very God of very God," as applied to Jesus of Nazareth, blasphemous—if there can be blasphemy in a godless world. If there is no incarnate Son of God, there can be no substitutionary atonement, and man can be truly described as "having no hope, and without God in the world." Such is the indictment that may fairly be brought against a naturalistic conception of the world.

By William Hallock Johnson, Ph.D., D.D., Lincoln University, Pa.

(For many years Dr. Johnson has been a professor in Lincoln University, and has recently become its president. He is eminently qualified for the responsible position to which he has been called. Some years ago we read his book, *The Christian Faith Under Modern Searchlights*, with great profit and pleasure. His recent volume, *Can the Christian Now Believe in Evolution?* is one of the most convincing books of which we have any knowledge, and deserves a wide reading.)

The reason why evolution seems to me to be an unproved speculation rather than an established fact, is the insufficiency of the evidence in its support. There can be no question of the creation of matter, because the only two alternatives here are the creation of matter and the eternity of matter. Modern physical theories which make matter a manifestation of electrical energy, and energy in the ultimate analysis an expression of will, are not unfavorable to the creationist view.

There is no evidence for the evolution of life from the lifeless. All the evidence, in fact, looks the other way, and the practice of antiseptic surgery is founded on the conviction that there is no spontaneous generation of life. It is now nearly sixty years since the publication of Darwin's *Origin of Species*, but it cannot be said that the arguments for evolution have been substantially strengthened. The objections to evolution, the persistence of primitive types and the sterility of hybrids, remain as strong as ever, and are even stronger than they were sixty years ago; and after many years of intensive research, no known natural cause for the origin of species has been dis-

covered, no clearly authenticated instance of the rise of a new species has been observed in field or laboratory, and the laws of heredity formulated by Mendel are unfavorable to two of the most popular forms of evolution, Darwinism and Lamarckism.

It is harder to believe today in the evolution of man from a lower form of life than it was some years ago. All that was needed formerly was the discovery of a "missing link" between man and ape, but now evolutionists speak of a "missing chain" reaching back hundreds of thousands or millions of years, and finding no point of attachment at the other end, except a hypothetical being different from any known living or extinct anthropoid form. If America's leading scientist and inventor, Michael Pupin, in his book on *The New Reformation*, can say of the ether, "The ethereal substance started as a hypothesis and always remained a hypothesis," it cannot be unscientific to insist that evolution still remains in the hypothetical category and to express the opinion that as time goes on the probability that the hypothesis will ever be verified becomes more remote.

By Reverend John F. Herget, Cincinnati, Ohio

(In 1923 there appeared an excellent little book with the title, *Questions Evolution Does Not Answer*. It tested the evolution theory in a masterly way. It was written by Mr. Herget. He is the pastor of the Ninth Street Baptist Church in the city named above. His experience as a minister helps him all the better to estimate both the scientific and religious status of the advocates of evolution.)

Le Conte defines evolution as a "continuous progressive change, according to certain laws, by means of resident forces." This seems to me to be a fair definition, and it plainly implies that evolution is the gradual, continuous

and progressive development of all life in its present complex forms, including human life, from one or a few simple forms or minute germinal vesicles, and these in turn from non-living matter, by means of resident forces.

This conception of the universe I must reject for several reasons.

First: It is not supported by any evidence which scientists have been able to produce. There is nothing to show that life was ever derived from inorganic matter, but, on the contrary, all available evidence proves that only from life is life derived. There is another unbridged gulf between vegetable and animal life, between unconscious and conscious life. Nor is there any proof of transition from one species to another in the animal world. Furthermore, there is a "great gulf fixed" between the brute and man, between conscious and self-conscious life, and all the efforts of the proponents of evolution to bridge this gulf have only demonstrated its impossibility.

Second: It leaves no place for God in the universe. If all has been accomplished by means of "resident forces," then there is no need for God, and so He is relegated to the realm of mythology. But it requires more credulity than the average man possesses to believe that all life as we know it came into being and developed without the creative hand or guiding presence of an all-wise, all-powerful Personal Being.

Third: It utterly fails to explain the unique personality of Christ in all His moral and spiritual grandeur, in all the perfection of His wisdom, power, holiness and love. "And whosoever shall fall upon this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

By Reverend A. H. Finn, Wimbledon, London, England

(It certainly is a pleasure to hear a voice from "Auld England," and one that rings so clear and true. Our readers know that we have again and again commended the writings of Mr. Finn. He is just as stalwart as he is capable. On questions of theology, natural science and Biblical criticism he keeps himself posted. His recent tracts have helped us greatly here in America to keep track of the status of modernism in England and Germany.)

Evolution, as formerly taught, meant that all the immense variety in our world has been very slowly developed from some primeval material by inherent forces and mechanical processes, such as natural selection, sexual selection, or the effect of changed environment. That labors under the formidable disadvantage of being unable to account for the emergence of life from the non-living, and of the distinctive human qualities out of the merely animal.

That disadvantage is evaded by a modification of the theory, now widely held, which teaches that, during much of the process, the development was really God's method of working, and that at certain points He intervened to introduce new factors, such as life and soul. Not only is this a wide departure from

the older theory, but, while Darwin held that man was directly descended from the apes, we are now taught that man and the ape are descended from some remote common ancestor, and our ancestry may be traced through fishes and amphibians.

Not being a "scientist," my own objection to both forms of the theory is that they seem to me eminently unscientific. There are great gaps in the evidence, as, for instance, there is no proof that any one species has developed from another. Often these gaps have been filled in by sheer imagination, such as the grotesque idea that feathers have developed from scales that had worn into fringes! To put forward guesses at what might possibly have happened as though they were ascertained facts falls very far short of scientific proof.

By Thomas Carey Johnson, D.D., Richmond, Va.

(One of the best works that has come to our notice is Dr. Johnson's book, *God's Answer to Evolution*. It is a book that ought especially appeal to people who are trying to cling to the Christian faith, and at the same time want to dally with evolution. Even the crass materialistic evolutionist might read it with profit, and thus for a time get his thought lifted into a purer and more bracing atmosphere. Dr. Carey is an honored professor in Union Theological Seminary (Presbyterian), Richmond, Va.; he is also librarian of that institution.)

A bold advocate of evolution has taught that, back in the very remote past, a protoplasm "chemically organized" out of the elements, oxygen, hydrogen, nitrogen and carbon, came into existence on this earth, the first of all living things. He has taught that out of

that colloidal thing, owing to its own inner urge, and varied earthly environments, has evolved every higher living thing, vegetable, and animal, and human, of the earth.

Evolution of this sort must be rejected, because it is *without proof*. There are four

classes of creature existences: (1) the inorganic or mineral; (2) the vegetable; (3) the animal; (4) the human or spiritual. Not the slightest urge of the purely inorganic to development into the living is known to exist. Nor has any scientist, notwithstanding the most heroic and persistent effort, been able to lift any dead matter into a living organism, except by the aid of a previously existing organism. The maxim, *Omne vivum ex vivo*, holds. Haldane (1921) says: "Evolution or no evolution, there is not the remotest possibility of deriving the organic from the inorganic." Certain evolutionists have indulged in the wildest fancies as to how life started. They are but dreams.

There is no ground for holding that a vegetable has a natural urge—resident force—to turn itself into an animal; nor that it can be turned into an animal without the use of the

pre-existent animal to make a living appropriation of it.

There seems to be no proof that any species of vegetable or any species of animal has turned itself, or been turned, into another species of vegetable or animal. There is no proof that man was brought into existence by transmutation from an animal species, say a cousin to the anthropoid ape; and back of that ape from any other animal species. Professor Tyndal said: "I agree with Virchow that proofs of evolution are wanting, that the failures have been lamentable, and that the doctrine has been utterly discredited." E. B. Wilson says: "The study of the cell has on the whole seemed to widen rather than to narrow the enormous gap that separates even the lowest forms of life from the inorganic world."

By Professor Chester K. Lehman, Harrisonburg, Va.

(Another clarion voice sounds from Virginia. Professor Lehman is Dean of the Eastern Mennonite School, of the city named. He has written a valuable tract on evolution, and is now preparing a thesis on the subject. He sent us two articles, one indicating the antithesis between evolution and Biblical teaching, the other dealing with a scientific phase of the theme. As we wish to impress scientific minds with this symposium, we publish here the second article, and will perhaps use the other one in a subsequent issue of this magazine.)

I reject evolution because fundamentally it involves a gigantic case of begging the question, as is shown by the following facts:

An investigation of the alleged evidences for evolution adduced by biologists shows that the crux of their entire argument lies in the question of variation. Says Professor Lull: "Variation is the first and most fundamental evolutionary factor. Without variation no change could occur and evolution would be impossible. Professor Bateson, giving the verdict of science on this pre-eminent question, says: "The belief that substantial genetic change commonly accrues by summations of impalpable difference has been generally abandoned as devoid of evidential foundation. . . The idea that a characteristic could in any way increase as a result of selection is out of place in an exact or even a geological science."

On what grounds, then, do biologists ultimately rest their belief in evolution? In the

same article, after making further admissions as to the weakness of the biological evidence, Bateson maintains that "the geological record is conclusive." Turning, then, to geology, one finds W. B. Scott saying: "Accepting, then, the undoubted fact of the universal change in the character of organic beings which have successively lived on the earth, it follows that the rocks will contain markedly different fossils."

*Thus, instead of giving us an independent proof of evolution, geology assumes the truth of the very point in question! Biology depends on geology; geology, in turn, depends on biology, for the final proof of evolution! So long as biological science is unable to prove that variation is a fact, or geological science is incapable of constructing a geological history without the aid of fossils, evolution continues to be an unproved theory.*

By William James Robinson, D.D., Fort Smith, Ark.

(Although a busy pastor, Dr. Robinson takes time to inform himself on scientific subjects and to keep up with theological literature. He also reviews books for *The Word and Way*, Kansas City, Mo., and the *The American Baptist*, Lexington, Ky. He is also a contributor to the CHAMPION.)

Evolution is only an hypothesis. It is "A tentative conjecture assigning provisionally a cause for known facts, to be used as a basis

for their arrangement and classification and as a starting-point for experiment and investigation" (*Standard Dictionary*). It is certainly

no more than an 'unverified hypothesis, although vigorously advocated by some scientific men, many of whom are skeptics. It has no actually verified facts as a basis to rest upon, or as a reason for claiming that it is more than an hypothesis.

The Bible, when held as an infallible volume of Inspired Truth, has been man's greatest heritage. Yet evolution denies every statement of the Bible as to man's origin; and its advocates denounce as false many fundamental doctrines of the Bible.

It is used by rationalists and all other unbelievers as their chief reason for rejecting Christianity. Since, therefore, it is held most tenaciously and advocated most sedulously by the bitterest enemies of our faith, it often leads to infidelity, and is therefore a perilous

belief to hold. To this may be added the fact that many of its advocates once believed the Bible, but now reject it altogether. Thus the theory is destroying the faith of thousands and is leading them into either agnosticism or downright atheism.

We fear, too, that it tends to destroy the integrity of many of its advocates; for they unblushingly accept pay as orthodox teachers or ministers, even while they are tactfully undermining the faith of the orthodox.

Many of its advocates are unwise, not to say unfair, for they tell an unsuspecting public, school children, college students, and others that "all educated" people, especially all scientists, are evolutionists. This they ought to know to be untrue. Truth does not need untruth to support it.

By Professor Glenn Gates Cole, Wheaton, Ill.

(As a student and professor of science, Mr. Cole has had ample opportunity to examine the scientific aspects of the theory of evolution. His recently issued book, *Creation and Science*, is excellent in every respect. It imparts much information that must have required many years of thought and much labored investigation. His position is that of Professor of Social Science, Economics and Philosophy in Wheaton College, an institution known for its firm adherence to evangelical principles.)

Among the many defects in the evolutionary theory is the reliance placed upon "missing links"; that is, the assumed species which were a bridge between known species. The immutability of existing species, or the fact that each produces "after its kind," is so universal, and the impossibility of crossing species so evident, that the advocates of evolution are driven to rely upon hypothetical missing links.

When the Java fragments of bone were discovered, it was held that *one* of the missing links between animal and man had been found. This *pithecanthropus erectus*, as it is called, still has the distinction of being man's ancestor, according to the Sunday newspapers and the literary propaganda directed by atheists, infidels and anarchists.

But the careful evolutionist has decided that *Pithecanthropus* is but a side-shoot from the still "missing" link, from which both he and man have evolved.

In reading a text on evolutionary zoology, one is impressed with the fact that not a single species known is recognized as an evolution from another known species. At every stage the author sidesteps the evident incongruity by claiming a descent through recourse to the statement: "Now, one of these is not a descendant of the other, but each is an evolution from some other unknown parent species." This occurs over and over again. It is not explained how these particular missing forms have never been preserved in fossil shape, although some far more delicate forms are found as fossils by the thousands.

So their "evolutionary tree" is built up by following a strange and unique system of art. It consists of a missing trunk, with missing branches, missing branchlets, and merely a shell of actual twigs. And they designate this "scientific findings"! The word *science* means "that which is known"; but much of our modern evolutionary so-called science is "that which is not known."

\* \* \*

## The Book Divine



OR a long time we have been trying to find the following little poem on the Bible; for we knew it in our childhood days, and often recited it. The other day we found it in one of our exchanges:

Holy Bible, Book Divine,  
Precious treasure, thou art mine;  
Mine to tell me whence I came,  
Mine to teach me what I am;  
Mine to chide me when I rove;  
Mine to show a Saviour's love;  
Mine art thou to guide my feet;  
Mine to judge, condemn, acquit;  
Mine to comfort in distress;  
Mine to lead to promises;  
Mine to warn of sinner's doom;  
Mine to say at cross there's room;  
Mine to show the living faith;  
Mine to triumph over death;  
Mine to tell of joys to come;  
Mine to show my heavenly home;  
Mine to point me out the road;  
Mine to lead my soul to God.  
Oh, thou holy Book Divine,  
Precious treasure, thou art mine.

## Joshua's Command to the Sun and Moon

By Professor Herbert W. Magoun, Ph.D., (J.H.U.), Belmont, Massachusetts



OME Bible problems are easily solved. Some are not. The story of Sodom and Gomorrah is of the first sort. When Professor G. F. Wright went over the ground, like other modern geologists, he verified, just as Strabo did about nineteen centuries earlier, the tradition of its burning; but he also came to the conclusion that it is a partially exhausted, or burnt out, oil region.

Indeed, evidences of the burning, so it is said, can still be traced. Moreover, the petroleum-bearing limestone is in the upper Cretaceous formation and therefore very near the surface. Slime pits are there even now, and they are said to have the curious habit of swallowing up objects and then later disgorging them encrusted with salt.

As that peculiarity will fit into the Hebrew account of what happened to Lot's wife, no element is left in the tale which can be regarded as legendary. Walking into a slime pit with averted head is an easy matter; but getting out again is a problem of a different sort. It would be well-nigh impossible for a frightened woman, and her body encased in salt would later appear. To people of that day she would have become a "pillar of salt."

There is therefore nothing left to question in the narrative. Similarly, the ten plagues of Egypt have now yielded up most of their secrets. Bubonic plague supplied the "boils and blains" as well as the sudden death of the "first born," and the infusoria and cryptogamous plants which turned the water into blood have apparently been discovered. *Bibliotheca Sacra*, Vol. LXV, pp. 401-29, 611-35, especially 411, 421, 423, and 621-23.

These minute organisms make a red Nile which closely resembles blood. To an oriental it would be blood; for where we use similes they use metaphors. We say something is like something else, while they say it is that something else. We reserve such usages for slang for the most part.

"Cut it out" is such a usage. It does not even suggest surgery. "Tan his hide" is another. It does not contemplate vats or oak bark. When "Biddy" Moriarty told Daniel O'Connell that she would make celery sauce of his "rotten limbs," she spoke metaphorically, but she used a common oriental idiom.

Content of words is what counts, not their outward form; for the actual meaning of a

statement is always the idea which its author intended to convey. It is not what some one else may make it mean afterward. Most of the disputes in the world arise from this contingency; for men make others say what they never intended to say and never even dreamed of saying, simply because they put their own construction on the language used instead of trying to understand what the user was endeavoring to express in words.

It is hard to put into language ideas which surpass its ordinary limits. Even the Bible suffers from that limitation. It surpasses other books in its clarity and directness; but it had to use the idiom of the men who wrote it, and that idiom was often inadequate. Moreover, that idiom was not our idiom, and infelicities result because of the differences in the mental processes of the East and West.

The Turkish order of words is said to be exactly the reverse of our own, so that a man who learns to converse in that speech must invert his thinking if he wishes to be understood. It is a matter of habit and of custom rather than one of correctness or of accuracy.

Furthermore, words have a curious habit of drifting, so that they take on new meanings, and those new meanings may even become the prevailing ones. "Surprise" means, properly speaking, to come upon some one suddenly and unexpectedly. As astonishment, however, is a normal result of a sudden and unexpected appearance, the word has come to signify "to astonish," and that is already regarded as its natural meaning.

In reality, it is a derived and secondary one; for it is not original, and it is not inherent, although it is now so common that the true usage has almost been forgotten in ordinary speech.

Expressions resemble words in this respect; for they also drift and take on new significations as the need arises or the fancy directs. Much of our slang can be accounted for in this way, and some of it is picturesque. "Get up and dust" suggests a hasty departure, while "has a mash on" indicates a sort of sentimental attachment which has no guarantee of permanence. It is apt to be brief but fervid while it lasts.

This characteristic of phrases is not confined to slang expressions; for it is found in legitimate forms of speech, and it may be involved in the account of the tenth plague,

since the expression "first born" was apparently used of the strongest and most robust as well as of those, in different families, who came into the world before their brothers and sisters.

Of this there is some evidence in the Bible itself in different places (*Bib. Sac.*, I. c., pp. 626-28), a consideration which at once removes the difficulty in supposing that this plague was the so-called *major pestis*; for the strong and robust are most often the victims of that dread disease.

This peculiarity in the use of words and phrases may and often does lead to a misunderstanding. It is especially liable to do so in passing from one language to another because of differences in the point of view. If one does not know of the irony in the words, "Das ist Geschichte," he may be puzzled by them not a little. Literally they mean "That is history." The actual meaning is "That is a whopper!" The point of view is indispensable.

On the basis now laid down, there appears to be a possibility that Joshua's famous command to the sun and moon may have been misinterpreted. It is not safe to say dogmatically that it has been, because we lack sufficient data to meet the situation satisfactorily.

We do know that the literal meaning of the verb used by him was not "stand still" but "be silent." The problem centers on what he means by that expression. The whole reads:

"Sun, be thou silent upon Gibeon;

And thou, moon, in the valley of Aijalon" (*Josh.* 10:12).

The verse that follows contains the statement:

"And the sun was silent and the moon stayed

Until the nation had avenged themselves of their enemies."

But it goes on to quote the book of Jashur to the effect that the sun "stayed" (stood still)—the same word is used of the moon above—"in the midst of heaven, and hasted not to go down about a whole day."

That complicates things. The sun could "be silent" by stopping its shining, and we know that it did just that; for hailstones killed more of the foe than the weapons of Israel did (*Josh.* 10:11). That means a fearful storm. It also means that the day would seem terribly long, because a storm always appears to occupy more time than a corresponding period of sunlight.

But the same verb is found again in Habakkuk (3:11), where it says:

"The sun and moon stood still in their habitation, At the light of thine arrows as they

went, At the shining of thy glittering spear."

The metaphor is plain enough here, since the arrows and the spear must refer to different forms of lightning. They are therefore sidelights on the storm. It was of unusual severity and of unusual length.

The "hasted not to go down" mentioned above may be paraphrased as "pressed not on to go in." The sun plainly delayed its setting for some reason. How long it did so, we cannot possibly tell; for hyperbole is of the very genius of an oriental tongue, and to construe such statements as they are construed in English is to miss the point altogether and falsify the returns.

In all of these statements a poetic element is plainly visible, and that is to be remembered. Poetry always takes on the form of figurative language, and it cannot be held down to the narrow bounds of prose. Evidently, then, it is not allowable to take these various statements with strict literalness. They cover a fact, and that fact was real; but they also cover it after the manner of poetry, and that modifies their meaning.

There is no occasion, therefore, to imagine all sorts of impossible situations in order to account for the story. The fact back of it did not defy all the laws of physics, but utilized some of them in an unusual way. Of that much we may be certain, and we may also be sure that nothing was done which would have torn the earth to pieces and scattered it through space.

The supposition that its surface slipped in some way is hardly worthy of serious consideration, because such a contingency would have involved terrific earthquakes all over the world, floods in various places, and a general smashing of everything mundane. Its effects also could not have been restricted to a single day. Moreover, we are not justified in postulating miracles that involve a contradiction of God's conservation of energy. Doubtless He could do some such thing; but doubtless also He never did.

As to the notion that the storm cut off the sun's rays and stopped the motion of the earth by doing it, it is enough to say that the storm was hardly a patch on the earth's surface and that other storms would necessarily work the same way, if there was anything in the supposition. It is really absurd.

Something unusual happened. That much is certain. But—it was not an impossibility, and it was not an absurdity. It was of the same general nature as that other miracle in which the sun on the dial went backward ten

"steps" after it had gone that far forward (Is.38:8). In neither case was the period of daylight doubled or anything like it. It was apparently lengthened, and it may have been actually lengthened.

All of us are familiar with the idea of a mirage, and some of us have seen one or more. Such things are due to refraction. The rays of light are bent out of their course, and strange effects follow. The storm pictured afforded ideal conditions for such an outcome; for it had layers of air at different temperatures, some of them being very cold. The hailstones show that.

John Urquhart is therefore probably right in saying ("New Biblical Guide," Vol. IV, pp. 399-401) that the effect may have been produced by the refraction of light in the cold atmosphere due to the storm. Such an explanation will satisfy all the needs of the case and not involve difficulties that are insurmountable.

It occasionally happens that some good brother, with more zeal than knowledge, undertakes to explain matters in an original way. That is exactly what the myth-makers did, and the success in each case is about on a par. If one knows no better, he may be satisfied. To know better is to question.

For example, somebody has actually suggested, as already indicated, that the cutting off of the sun's rays—observe that the surface affected would be about as much as that of a pinhead on an orange—enabled the earth to stop rotating on the instant! The suggestion is about as reasonable as the Siamese myth that the gold and silver mines are the product of tears shed by the sun and moon because they were not permitted to marry. It may satisfy some minds; but—

Think a minute. Half the earth's surface is flooded with sunlight all the time. The eastern edge of that area is speeding away from the sun, while the western one is hastening toward the sun at the same speed. Now, if the sun's rays act as blows on the surface, where will they do the most execution, where there is constant yielding or where there is constant opposition? And if any effect is so produced, will it be acceleration or retardation?

The laws of physics are not abrogated when the world as a whole is involved, and it is the terrific momentum of the earth which keeps it in motion. What that amounts to is beyond the wildest dreams of the human imagination, and to suppose that the earth could stop rotating or even slow down its rotation for a day is to be credulous to the limit of absurdity.

Moreover, to postulate an unnecessary miracle to bolster up such a proposition is to violate all the dictates of common sense. Indeed, that sort of thing is as much to blame for the present apostasy as destructive criticism is; for it inevitably discredits all miracles as the product of the human imagination.

To begin with, God never wastes a particle of energy. All nature shows that to be true. He would therefore never lightly set aside constituted ways of doing things. In other words, the law of Parsimony excludes miracles unless there is a sound reason for their use.

No such reason exists here; and any such slowing down as that suggested becomes preposterous the moment the facts are understood.

Similarly, the suggestion that the surface of the earth slipped in some way gets us nowhere; for an adequate cause must at once be provided—God used such according to the evidence now available not only at the Red Sea and the Jordan but at Jerico—and no such cause can be furnished on the basis of our present knowledge. Faith is always based on reason; credulity omits reason.

As to the claim that a long day appears in the legends of the heathen, be it noted that it is not a double day and also that the legend may be pertinent or not according to its origin. Was it borrowed from Israel or not? Did the nations having it come within the influence of Urquhart's mirage or not? These and similar points must be settled before any valid conclusion is possible.

Moreover, we must decide as far as we can how much Joshua meant by what he said in this connection. His own words do not involve anything more than can be satisfactorily met by Urquhart's hypothesis. Is the quotation from the book of Jashur of such vital importance that it outweighs that fact?

Observe that the words of Habakkuk can be met satisfactorily on the same basis. That leaves the quotation in a class by itself. Joshua gives it without comment. He neither approves nor disapproves. He merely asks if it is not so written. He does imply that the quotation covers the same ground; but if it did not it would not be pertinent. That point, therefore, cannot be pushed.

The words, "hasted not to go down about a whole day" may be hyperbole either intentional or unintentional. Their ideas of time were always nebulous, and some of our usages in that connection would have seemed to them absurd. We split hairs. They mixed present and future and disregarded minutiae. We do

nothing of the sort. It was enough for them to indicate action as either completed or not. We wish to know exactly when and how an action takes place.

For that reason it is decidedly important for us not to take Hebrew statements about time as literally as we do English ones. Men still do that sort of thing, even holding that the world was created, according to Genesis, in six solar days of twenty-four hours each. They do not know that Hebrew usage itself forbids any such idea.

What that usage was is indicated at the very start: "And God called the light Day, and the darkness He called Night" (Gen. 1:5). That implies that the day never included the night, and a careful study of the passages—there are approximately twelve hundred of them—in which *yom* appears in the singular will show that this usage was strictly adhered to; for any places where the night seems to be included can easily be accounted for.

When it is intentionally included it is mentioned, as the expressions, "day and night" and "day or night," plainly indicate. The two were sharply distinguished, and *yom* meant the daylight period only.

It also meant something closely approaching the English word time, and in the plural—it is used about five hundred and fifty times in the plural—that signification appears. It also appears in the singular repeatedly, especially in the prophets. The sense then is "an indefinite period of time," and it is in that sense, according to the great Egyptologist, Edouard Naville, that Moses used the word *yom*. It resembled the Egyptian word which meant a period of time.

The usage is found in other languages; for *hēmera* and *dies* can both be used in that sense, even if the latter did come to mean "a civil day of twenty-four hours." It was about the year 150 B. C. that the Greek philosopher Hipparchus suggested that day and night be joined and divided into twenty-four equal parts, and that suggestion explains the change of meaning in the Latin word.

Up to that time day and night had been kept apart, each being divided into twelve equal but differing portions. Thus, a June day in the United States, if so treated, would show twelve hours of approximately eighty minutes during the day and twelve of approximately forty during the night. In December this would be reversed, and various grades would appear between.

It was simply impossible, therefore, for Moses to use the word *yom* to mean a day of

twenty-four hours. It meant a wholly indefinite period of daylight or of time; for nothing is more uncertain than the length of a day as contrasted with a night. It is never the same for two successive days or for two latitudes, but incessantly varies, and the word for day could well be used for other periods of time.

Even in English that is true. The word has seven well-defined uses, according to the Century Dictionary, the first being the period of daylight; but it appears in such expressions as "my day and generation," "Every dog has his day," "the day of temptation in the wilderness" (Ps. 65:8), etc. The last one mentioned lasted forty years. The others are wholly indefinite.

Entirely apart, then, from any geological consideration whatever, the word "day" in the first chapter of Genesis must refer to periods of time of indefinite duration, and they must have varied as successive days vary when contrasted with their accompanying nights. The scientific conclusion that those days were indefinite periods is accordingly sustained by the necessary content of the very word itself. It could mean nothing else.

In civil affairs the time came when the days of the month had to be reckoned from some point to some point which included the night, and the idea of a day of twenty-four hours was thus developed. Synecdoche was then resorted to, and Latin and other languages gradually took on the modern sense of a solar or civil day. The other sense, however, is the basic one and always has been.

It will not do, then, to take the book of Jashar too seriously. We know nothing about it, and it may have been a glorification of the event which was a bit hyperbolic, to put the matter mildly. That sort of thing never troubles an oriental. He understands it. English-speaking people do not. They are too matter-of-fact.

There was a time when I took the statement literally, but that was before I became an orientalist and came to appreciate the oriental mentality. After that had taken place and I had been for thirty years intimate with a Hebrew, I began to realize how narrow my original position had been. It was not only narrow: it was fallacious. It demanded the impossible. And it overlooked facts.

The real quest is always the truth. Some men think they have it, and nothing can change them; but they are like the good D.D. who was as sure he was right as he was that he was going to eat a bit of meat on his fork.

He was, unfortunately, too emphatic when he brought his hand down, the meat flew off, and the dog sitting close by got the morsel and swallowed it!

What God did elsewhere has its bearing on the situation. He used a wind at the Red Sea. He used an earthquake at Jerico. And He used one at the Jordan. The evidence there can still be seen; for clear indications of three changes of level were found by Professor G. F. Wright when he visited the place to study the geological features of the neighborhood. He says:

"First, there had been an elevation of about fifteen feet, during which erosion had proceeded to that extent. Then there had been a return of the water to the higher level and re-sedimentation up to the old limit. This was followed by a re-channeling of the whole, during which the river had cut through both the latter and the upper sediment, and also for fifteen feet lower down."—"Scientific Confirmations of Old Testament History," pp. 142-43.)

That will explain how "the waters which came down from above stood, and rose up in one heap, a great way off, at Adam," and how "those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off" (Josh. 3:18). A dam was formed and the waters were held back until they rose to a point where they could once more flow onward and begin to cut a new channel.

Science is helping more and more to confirm Old Testament history, even if it is destroying

some of the illusions that have been cherished concerning various features of the events depicted. We need to keep an open mind and gladly accept any new light as soon as it appears that it is light and not darkness.

Urquhart's refraction would make the sun appear above the horizon for some time after it had sunk below the level of the range of vision, and that would make a long day such as is required. Beyond that it is hardly necessary to go.

Men get ideas about things and cling to them tenaciously even when they are patently absurd, and they then accuse others of apostasy because, forsooth, they do not accept their notions! In reality, such methods bring disrepute upon the Church, because they indicate a narrow prejudice rather than an open and conscientious mind. And sometimes, in the effort to be logical, men are logically illogical, because they leave out vital elements in the premises and then draw logical conclusions.

If one is to appeal to logic, he should be sure that his premises are sound and his middle distributed; for otherwise his conclusions are worthless, since he has produced a fallacy, not a valid argument. And above all, he should try to understand what others mean and give them the benefit of the doubt rather than make haste to condemn them for not agreeing with him!

## What Shakespeare and others Have Thought

By the Reverend D. L. Chapin, Kingston, Ohio



HAT did Shakespear think regarding the early history of mankind? Did he think that man came up by the bloody route of evolution? Turn, please, to *King John*, Act III, and read as follows, "For since the birth of Cain, the first male child." And what about the second child? *King Richard*, II, "Which blood like sacrificing Abel's cries, even from the tongueless caverns of the earth."

In *Love's Labor Lost* he says, "What was a month old at Cain's birth that's not five weeks old yet? The moon was a month old when Adam was no more, and reached not to five weeks when he came to five score, for the moon is never but a month old."

We are just now reading Charles Rollin's *Ancient History* for the second time. Just this week, we came to this sentence from his learned pen, "For although profane history

treats only of nations who had imbibed all the absurdities of a superstitious worship, and abandoned themselves to all the irregularities of which human nature, after the fall of the first man, it nevertheless proclaims the greatness of the Almighty, His power, His justice, and above all the admirable wisdom with which His providence governs the universe."

No doubt some one will say, if Shakespeare and Charles Rollin were now living, they would change their minds, because of the marvelous light that now shines in from science.

Ah, yes, but science is knowledge systematized. But knowledge is not an hypothesis. Just remember what John S. Mill, the great philosopher, said. He was no Christian. What then did he worship? He worshipped the memory of his wife. But just what did he say? "An hypothesis is merely a supposition." Is this, then, the sublime height to which science,

as far as evolution is concerned, has attained? Leander S. Keyser, of Springfield, Ohio, is undoubtedly one of the ablest defenders of true scientific teaching. He has just said, "The so-called anthropoid apes today are making no progress toward the human status, and have never done so since human observation began."

Sticking to our text, we find these wonderful words in Shakespeare's will, "I commend my soul into the hands of God, my Creator, hoping and assuredly believing through the merits of Jesus Christ my Saviour, to be made partaker of life everlasting, and my body to the earth, whereof it is made."

## Unlimiting the Holy One of Israel

By Charles Roads, D.D., Baltimore, Maryland



ONE of the gravest counts in the charge against Israel in the Wilderness journey, related in the historical Psalm 78:42, is that they "limited the Holy One of Israel." They said God cannot do this or that. God cannot supply our needs in this place. And worse still, such doubting God after all the marvelous deliverances wrought in Egypt for them, His judgment upon Egypt, His way through the sea, and all His mercies daily.

Limiting God has been the grievous sin of the godly in all ages. But never before was sorer need of the vision of the unlimited God to be received and to be preached. The corresponding Greek word for the Hebrew translated "limited" is *horizo*; from which we make this limited horizon. That is the parable of it. Men set their own narrow horizon for God's range of power and wisdom. And as man sinks lower into doubt, nearer the world, his horizon contracts. From the Mount of Transfiguration how much greater its sweep! And if we take the wings of the aviator and fly to the loftiest heights of the revelation God has given, behold sea and land in the glorious vision. But it is looking at God from the loftier summits of God's whole Word that we get the illimitable universe in. We know then that nothing is impossible with God, that His wisdom is infinitely beyond our searching out, and His love's height, depth, and breadth passeth knowledge. And more: in the wonder of the second great word of Christ about the impossible, if we have faith in God nothing is impossible to us!

Practically then, how may we unlimit God? How extend to the farthest boundary of God's promise, His providential care over His people?

1. We must free God from the supposed limits of His own law. Think this out. It is so easy to parrot current notions of God's law related to God. "Fixed" laws, inevitable results of law, unchanging natural laws, all laws, are simply God's ordinary way of working out

His plans. We know some of these laws and therefore see the purpose of God as they are operated by Him. But all His laws; who can know them? God's Word tells of the Heavenly Father's purpose to make all things work together for good to them that love Him, to deliver men who call upon Him from all their troubles, and to care for all His own.

Who dares to say He has not made laws which perfectly enable Him to do all this, and infinitely more we know not of? Who can conceive of all the interactions of His laws, the different results from other applications of laws, and the higher laws upon the lower? Who knows what special laws His love may have for its actions and expressions, what infinitely more wonderful laws are the ways of His salvation and redemption of mankind? God is not a physical being to be held down by the physical laws, some of which we may think we know; God is Love and in His World of Love who has yet codified all its laws?

Essentially we know that all laws are His to execute or to co-ordinate with other laws for other results or to overrule, all nothing more than His way of working. Jesus made a new and higher moral law of self-sacrificing love like His love; why not God make a new physical law if so be He needs it for His love? What foolish doubt that limits God by His own law.

2. We will unlimit God from the few specific things usually ascribed to Him by faith to believe He can do all things of love and wisdom. He can save men's souls, surely. But there at once you are beyond all natural law, as Nicodemus said, How can a man be born again when he is old? Let us grant Nicodemus meant physical rebirth, but the spiritual is no less beyond moral laws as we know them. God is not limited to what we know.

3. Christ healed men's bodies of disease, opened eyes that were blind, raised the dead. We will not give up believing that, Modernist or no Modernist. But what of believing He is the same today and to the same need ac-

cording to His will and for the same faith that He will heal today? He sent the first disciples out with power to heal, and where has He limited or revoked the grant? Why leave a matter like this unsettled in our faith? The Protestant Episcopal General Convention went over it fully and came out in full faith in it. Even going so far as to instruct their Bishops to ordain men to this Christian office of healing, and many of their great churches holding regular services in this way for the sick and afflicted. Why not the unlimited Christ here? The writer can give a fully attested list of a hundred wonderful healings by faith, most of them incurable by the physician's pronouncement.

4. In these days George Muller is only the greatest of a vast number who believed God unlimited in financial deliverances. A score of great Faith Foreign Missions have followed J. Hudson Taylor's China Inland Mission to wonderful developments. Why not investigate some of these most notable? And indeed proving all such things of God to hold fast that which is good. Behold the rapid descent of men's faith when it limits God to simple spiritual communion in prayer and only such influencing by His Spirit. Real regeneration is first given up. After all, no need of it, they say. Education can save, that attenuated religious education which after the International Sunday School Convention which created the "Council" had specifically ordered it called "Christian Education," refused so to name it, but stuck to "religious" education. So first goes regeneration. Then conscious communion with God goes. God does not at all speak back to the seeking soul. And then long continued prayer, importunate, definite, united prayer for any specific blessings goes. Faith in Christ's atonement slipped out somewhere, then faith in the Bible as the Word of God, and now there is even haziness about heaven and personal eternal life. Men can not limit God, the personal infinite God, and stop short of plunging into the morass of Pantheism, where many Modernists are floundering.

5. Unlimit the possibilities of prayer! Resulting in certain mental, moral, and spiritual stimuli from communion with God as the soul reaches out, of course. But if that, surely more and all the rest which full faith in the Holy Scriptures warrants. The Bible is expressly given to record that God is not limited in His work for men. Can there be acceptable faith in Him with God if these records are ignored or pared down to the measure of the sneering skeptic, or the doubting Thomas, or

the blatant atheist? Let no Christian be frightened or browbeaten out of his faith. Sneers, or the hisses of the snake in the grass, at the mighty express train of twenty Pullmans rushing by, the croaking of the frogs aroused by the whirl of the great Zeppelin sweeping the sky! Why listen to serpents and frogs? God is the eternal I Am, and if He delivered men in answer to prayers in the past, He will and does now!

6. How wonderfully new scientific discoveries unlimit God! Can there be any logic more perverse than to reason that they limit Him? In astronomy the unimaginable vastness of the newly seen universe, what can it mean but the Creator and Upholder in the new visions illimitable? Limits are off in every science; let our faith forever strike them off all conceptions of God. Wisdom, power, glory, extends beyond the dizziest flights of imagination. Is it not sheer insanity to diminish faith as God grows mightily before our astonished gaze? To fail to discern personality or to see it less as wisdom magnifies and wondrous intelligence in plans develops? What can have intelligence or wisdom but a person? As well may this owl-eyed, blinking scientist think the scientists of the world shriveling into idiots as they keep on in marvelous discoveries.

6. We break the limits of faith around our own experience of God. Other men are more fully saved than I am, others have received more wonderful answers to prayer. My horizon is not the largest. I will climb to Pike's Peak where others stand and see five great states. I will not measure the ocean in my tin pail.

7. The Christian insists upon believing in the greatest God the world has yet known. More faith than the faith of our fathers, more perfect in trust. Science gives his faith the wings of the aeroplane, radio, a voice heard around the world, power that grips omnipotence, and appropriates new Pentecosts of God's Spirit. The Bible has not shrunk in an age of science, but has in it new glories discovered, no fewer and no less wonderful than in the universe. The Word of God goes to the front beside the works of God, each illuminating the other.

8. Was there ever a day when it would be more ridiculous to limit the Holy One of Israel? He is keeping His ancient covenant with Israel before our eyes. The tribes are returning from captivity, not only from Babylon but from America, Europe and Asia, from every land and of every language, yet all with their ancient Hebrew, first, last and forever Hebrews.

dropping their hyphenated Polish-Jew, American-Jew, or what not. Soon we believe they will recognize their Messiah who dwelt in the tents of Shem, came in the fullness of time, and fulfilled all the ancient sacrifices. Is there any greater stimulus to faith than this Hebrew return from the Balfour declaration to the latest Zionist Convention? A new miracle in the people whose whole history is a miracle.

This is the day for unlimited faith in God. Let Christian prayers expand to it, missionary enterprises stretch to earth's remotest bounds with special effort for the conversion of Jews. God's ancient people may be loved into believing in Christ. Never in the world before was there so great place for faith, hope and love. Let all Christians seek the gift of faith, of a limitless faith in the God of the impossible.

## First and Twentieth Century Modernism Compared

By the Reverend Kenneth S. Wuest, Saint Louis, Missouri



THE purpose of this paper is to make an analysis of First Century Modernism, and to compare it with the Modernism of the twentieth century. What we call Modernism in this day and age is nothing new. Modernism is as old as sin. It is the attempt of man to set aside the sovereignty of God and man's moral responsibility to Him, and put in their place man's self-sufficiency and irresponsibility to any outside power. This man is trying to bring about by the rejection of God's Word, and the substitution of his own theories.

The Book of Hebrews gives us a concrete example of First Century Modernism. From internal evidence we know that it was written before the destruction of the Temple, 70 A. D., and after the ascension of Christ (10:11,12). The purpose for which it was written was twofold: to confirm Jewish Christians by showing that Judaism had come to an end through the fulfilment by Christ of the whole purpose of the law, and to warn professed Jewish believers of the danger of lapsing back into Judaism and pausing short of true faith in Jesus Christ.

The second class constituted the Modernists of that day. They are said (6:4-8) to have been enlightened by the Holy Spirit as to the terms of salvation, to have tasted of salvation insofar as an unsaved man can experience any joy in the Gospel message, to have been made, not "partakers" as the A. V. has it, but companions of the Holy Ghost (*metochous*) going along with the Holy Ghost in His work of enlightenment and conviction (John 16:8-10); but they lacked the one essential, a living faith, which the true believers mentioned in Hebrews 6:9-12 possessed.

According to the declaration of the Son of God in John 8:28, these same unbelievers were convinced after His resurrection that He was the Son of God. These Jews who were convinced that Jesus Christ was the only way of

salvation, are given a twofold warning; first (Heb.6:4), that, should they stop short of true faith in Christ and go back to the Judaic sacrifices, they would thereby put themselves in such a condition of hardness of heart that they would never again desire to be saved. The impossibility of renewing them to repentance was not in God, but in themselves. Their act of again offering the animal sacrifices would be the act of crucifying the Son of God afresh, in that those sacrifices pointed to His death, the merit of which was rejected by the Jews. The rejection thus in a sense necessitating a second crucifixion.

The second warning (Heb.10:26-31) stated that the wilful sin of rejecting the Blood of Jesus, knowing that it was God's appointed means of salvation, would lead to their final lost condition in eternity; and for two reasons: first, because there is no other sacrifice for sin except Calvary; second, because rejection of Christ as Saviour, when convinced that He is God's sacrifice for sin, is to trample under foot the Son of God, and to declare His Blood a common thing.

History reveals the fact that the Jewish leaders persisted in their offering of animal sacrifices and the rejection of the Saviour, with the result that judgment fell upon the apostate nation in 70 A. D., when Rome destroyed Jerusalem, and scattered the Jews over the world. First Century Modernism consisted then of the rejection of the Son of God as the only Saviour from sin, and His rejection in spite of the conviction that He was the Son of God and the God-appointed Saviour, together with a dependence upon other teachings. Apostasy is the act of a professed believer, a person who has mentally subscribed to the truth, and who, being convinced that it is the truth, falls away from it to put his faith in other teachings.

Twentieth Century Modernism differs from

First Century Modernism; not in the object of faith rejected—that remains the same, namely, the Son of God and Him crucified—but in the teachings to which the apostates reverted, Judaism in the one case, and naturalism in the other. At the bottom of all rejection of God's Word is, not an honest doubt nor the inability to comprehend the plan of salvation, but the desire to keep on in sin (John 3:18-21). Having attempted to define First Century Modernism, we will now proceed to analyze it, and note its similarity to that of the twentieth century.

1. First Century Modernism did not make an honest and exhaustive search for the truth, fearing that its own teachings would be overthrown. The attitude of the Scribes and Pharisees, who were the Modernists of that day, toward Jesus Christ was shown at the outset. When Herod inquired of them the place of His birth, they told him very readily, and although some Gentiles from a far country went to Bethlehem to see the newborn Babe, the record shows that they who should have been primarily interested in this event did not go to verify the fulfillment of their own Scriptures and to worship their Saviour, through a fear that should it be true they would be obligated to accept Him, and, as a result, give up their sins.

Again (John 7:40-53), the Sanhedrin, the ecclesiastical council of Judaism, was of the opinion that our Lord was born in Nazareth. Why did not the Council look up the genealogical records in the Temple at Jerusalem and find out whether the claims of Jesus to the Messiahship were true or false, instead of constantly attempting to stone Him? The only answer is that they wanted to cover up what they suspected was the truth, and claim that He was born in Nazareth, thus discrediting His claims to Messiahship by finding one item missing of the prophetic details of the coming of the Messiah. In fact, the residence of Christ at Nazareth seems to be one of God's probationary tests of the Jewish nation. They failed under it.

First Century Modernism failed to make an honest and exhaustive study of the truth, fearing lest its own cherished opinions might be nullified. Present-day Modernism does the same. An article in the BIBLE CHAMPION of a recent issue demonstrated the ignorance of the Modernists in Scripture truth. Jesus Christ in John 7:17 invites the First Century Modernists to a scientific test of the truth of Christianity. This invitation is still open to the present-day Modernist; but he has not availed himself of the opportunity; for anyone that takes God at

His Word experiences a changed life, and ceases his attacks upon the Scriptures.

2. When confronted with incontestable proof that Jesus Christ was the Son of God and their Messiah, First Century Modernists rejected and crucified Him. Matthew wrote his Gospel to present Jesus Christ to the Jews as their Messiah. He submitted proof after proof of the most minute fulfillment of prophecy taken from their own Scriptures. They had to acknowledge the evidence, but they rejected the Saviour. Present-day Modernism has incontestable proof of the Deity and Atoning Blood of Jesus Christ, internal evidence to the inspiration of the Bible, external evidence to the historicity of its contents. But these evidences go entirely disregarded, or if looked into, are flung aside for the boasted findings of their so-called scholarship.

3. First Century Modernism denied the need of regeneration and claimed right relationship to God on a natural basis. When confronted with the request for repentance, the Modernist claimed right relationship to God because he was a Jew (Matt. 3:7-9). As a result of this belief, the necessity of the new-birth was of course not recognized. Nicodemus, a member of the Sanhedrin, was sent by the Council to interview the new teacher who was causing such a stir in Jerusalem. He therefore represents the general attitude of the Modernists of that day. Although a leader and teacher of Israel, he was entirely ignorant of the new birth, and when confronted with its teaching, maintained a rationalistic and naturalistic attitude toward it. That the new birth was a reality in the economy of Judaism is seen by the fact that Jesus Christ expected Nicodemus to know about it, he being a teacher of the Scriptures.

Twentieth Century Modernism claims the individual's right relation to God either by Pantheism, the teaching of the Fatherhood of God and the Brotherhood of Man, or by virtue of membership in some local church. It has the same attitude toward regeneration as Nicodemus had, rationalistic and naturalistic.

4. First Century Modernism was very punctilious about small details of conduct, while it ignored the vital things of salvation (Matt. 9:10-16 and 23:23). Present-day Modernism has the same characteristic. Ethics, morals, platitudes, are stressed. The Blood is set aside. This emphasis put upon minute details of conduct to the exclusion of the vital things is a smoke-screen to cover up sin and the desire to go on in sin, and a graceful way of evading the obligation of faith in the Blood.

5. First Century Modernism was superficial in its reasoning processes. When forced to acknowledge the miracles of our Lord because they were performed before their very eyes, they tried to discredit their power of attesting His claims as true by ascribing them to Satan. Jesus points out the shallowness of their reasoning (Matt.12:25-30). Twentieth Century Modernism is just as superficial in its rational processes. Take, for instance, the theory of evolution, the fallacies of which have been exposed time after time.

6. First Century Modernism consisted of a mere ethical cult which denied the need of a blood atonement and substituted for it the moral reformation of the individual. In Matt. 12:38-45 we see the picture which our Lord draws of the spiritual condition of the Jewish nation. The sacrifices were still being offered previous to the Cross, as Judaism required. But they were a mere form. To the Jew of that time salvation consisted, not in the acceptance of a new life from God through a blood sacrifice, but in doing of good on man's part. In spite of this condition, there were a few true believers, regenerated souls, as, for instance, Simeon who took the Babe Jesus in his arms.

Twentieth Century Modernism is similar in being a mere ethical cult, seeing no need of the Blood, yet most illogically observing the Lord's Supper in its churches. The Bread and the Wine are there, but in reality they mean nothing to the Modernist.

7. First Century Modernism put its own teachings alongside the Word of God as of equal weight, thus neutralizing its power to save (Matt.15:1-7). Present-day Modernism does the same. It denies the unique and plenary inspiration of the Bible, and claims that it is the record of man's attempt to find God, and of no more weight, authority and infallibility than the product of any other human brain, thus negating its very character, that of a revelation from God binding upon man.

8. First Century Modernism in its worship consisted of lip service without a true heart experience (Matt.15:8). Present-day Modernism is the same.

9. First Century Modernism professed to worship God, but did not in actuality (Matt. 15:9). Present-day Modernism does not worship God.

10. First Century Modernism was a blind leader of the blind (Matt.15:14). Present-day Modernism is of the same character.

11. First Century Modernism did not un-

derstand the signs of the times (Matt.16:3). Present-day Modernism cannot read the signs that point to the nearness of the coming of the Lord.

12. The doctrines of First Century Modernism were condemned by the Son of God (Matt. 16:6). The doctrines of present-day Modernism are condemned by that same Lord through the Apostle Paul.

13. First Century Modernism formed an ecclesiastical ring whose purpose it was to withstand any evangelical teacher or preacher (Matt.21:23). Present-day Modernism is doing the same thing.

14. First Century Modernism played fast and loose with the truth to serve its own ends (Matt.21:23-27). Present-day Modernism does the same; for instance, the erroneous translation of the text by certain Modernists, and using evangelical words and phrases, while putting a private and different meaning upon them.

15. When convicted of its sin, First Century Modernism resented it in anger (Matt. 21:33-46). So does present-day Modernism.

16. First Century Modernism made an ostentatious display of religion (Matt.23:5). So does present-day Modernism. It tries to make up for the lack of a definite spiritual life by a show of eloquence, erudition, music, and beautiful architecture, which in themselves are not wrong, but which, if given undue prominence, hide the Cross. Paul preached the Gospel, but not with wisdom of words, lest the Cross of Christ should be made of none effect.

17. First Century Modernism was characterized by the egotism of the individual (Matt. 23:5-7). The same is true of present-day Modernism. The modernistic preacher lacks the humility, the meekness, the lowliness of the true disciple of Jesus Christ. Instead, there is personal pride, haughtiness and self-sufficiency.

18. First Century Modernism shut men out from salvation (Matt.23:13). So does present-day Modernism. And here we have the justification for an aggressive warfare against Modernism. The Bible needs no defense to preserve it. God will see to that. After centuries of antagonism, it is still here. But while Modernism is promulgating its false doctrines, thousands of unwary souls are plunging into great peril. It is these we must warn.

19. First Century Modernism was a system of denials (Matt.22:23). So is present-day Modernism.

20. First Century Modernism did not know

the Scriptures (Matt.22:29). Neither does present-day Modernism.

21. When First Century Modernism was confronted with the fact of the Incarnation (Matt.22:41-46), it rejected it: Ditto present-day Modernism.

22. First Century Modernism rejected the virgin birth of Christ, calling Him a bastard (John 8:41). Present-day Modernism does the same.

23. First Century Modernism attempted to justify its wrong actions by an appeal to Scripture (Matt.26:65,66). So does present-day Modernism.

24. When confronted with the fact of the resurrection, First Century Modernism invented a story in an attempt to disprove it (Matt. 28:11-15). How like present-day Modernism!

25. First Century Modernism laid aside the Word of God in order to hold to its own teachings (Mark 7:7-9). The same may be said of present-day Modernism.

26. While the ecclesiastical leaders were predominantly Modernistic, yet there were some Fundamentalists in the religious system of that day (Mark 14:53-65; Luke 2:25). We have the same situation today in the visible church.

27. First Century Modernism rated its consensus of opinion as absolute. The Fundamen-

talists were ignoramuses (John 3:2). Nicodemus said, "We know." The same condition exists today.

28. First Century Modernism did not believe the Old Testament, and therefore rejected the New (John 5:46,47). A like condition exists today.

29. First Century Modernism looked with scorn upon the preacher who was not educated in its own modernistic schools (John 7:15). A similar condition prevails today.

30. First Century Modernism claimed to have honest doubt. Jesus Christ asserted that it was deliberate rejection (John 10:24,25). Present-day Modernism is a wilful rejection of the Word of God for the purpose of justifying its own theories and way of life. Evolution, destructive criticism, and boasted scholarship are but a smoke-screen to cover up this rejection.

31. First Century Modernism resorted to violence in its fight against God's Word (John 19:16-18). Judging present-day Modernism by its high and mighty spirit and the methods it has employed in the past, do we not have reason to fear that, if it should gain control of affairs, it would make use of violent measures to gain its ends, just as did its ancient precursor? (Rev.11:8.)

## Geology and the Deluge

By Dudley Joseph Whitney, Exeter, California

### Introductory Statement



EARLY last summer a rationalistic paper contained a series of articles by E. T. Brewster, a prominent evolutionist, attacking the hypothesis of George McCready Price, that the Deluge of Genesis was the great geological event of the past. The idea was held up to ridicule as a view that had been disproven a century and a half ago. The BIBLE CHAMPION also came in for attack in its support of this theory and the conduct of its anti-evolution work.

As a contributor to the BIBLE CHAMPION, I undertook to sustain the theory of the Deluge, and was courteously given space in the said periodical for that purpose in a discussion with Mr. Brewster. It is very much worth noting that when the facts of geology were presented as they favor this Deluge theory, the gentleman could find little to say against it in facts or argument.

This subject is an important one, and an outline of the matter is worthy of careful attention. In presenting it, let me first pay my respects to Professor George McCready Price for his development of the hypothesis. May I further say that, unless this hypothesis is accepted generally by Fundamentalists, they might as well, in my opinion, drop all opposition to the theory of evolution. For, if they adopt any other scheme of geologic history, they either are helpless in explaining the facts of geology, or they inferentially accept a theory of biologic history which means nothing else but evolution.

Now, this is merely introductory to the main matter under discussion, and I trust space can be given to present my reasons for this belief. If we oppose evolution and adopt Genesis as real history, we must fit the Deluge somewhere into the geological record. It would necessarily leave its impression in the sedimentary rock making up so much of the earth's upper crust.

Some anti-evolutionists try to make the six days of creation six long periods of geologic time, represented in the crust of the earth as Paleozoic, Mesozoic and Cenozoic rock, and so on. Devout geologists a generation ago tried to harmonize Genesis and geology on this basis; but when they tried to fit the Deluge into the scheme of events, they found no place for it. Furthermore, from the standpoint of biology, Fundamentalists who accept this hypothesis perforce have to believe that life has existed for millions of years and there was a gradual sequence of living species from simple invertebrates, fishes, amphibians and reptiles up to mammals and men. When a person accepts that schedule of biologic history and then tries to fight evolution, he proves himself inconsistent. No six days of creation will fit in properly, and the Almighty would have to be discarding species and creating new species at rapid intervals for millions of years. I trust that the inconsistency of holding this view of geologic history, while trying at the same time to uphold Genesis and fight evolution, will be apparent without further analysis.

Another hypothesis finds favor in an attempt to reconcile Genesis and geology. It is the theory that the earth was created perfect, but the revolt of Satan and other angels caused this earth to be wrecked. Fossil-bearing strata are in this theory assumed to be largely the result of this ruin. According to this theory, the six days of creation were six days of recreation, and then in due time the Deluge came and buried the antediluvian earth. Whatever merits this theory may have in theology, it is inadequate when the attempt is made to fit it to geology. No one can say just where in the alleged scheme of geologic ages the pre-Adamic earth left off and the Adamic creation began. Neither can they say when the antediluvian earth left off and the post-diluvian earth began, as far as geologic strata are concerned. This theory is wrong both geologically and theologically. Yet it is not uncommon. The theory that there was a series of geologic ages can be made to correspond quite notably with the first chapter of Genesis, provided one does not attempt to be too definite about anything. The other theory is merely blind speculation.

With these few preliminary remarks about opposing theories, permit me to say that I have little sympathy for any active opponent of evolution who adopts these theories while the works of Professor Price are as well known as they are. It is difficult to see how an intelligent man could read Price's works and still hold on to these old, discredited theories. It is my earnest hope that anti-evolutionists gen-

erally will discard such theories, and get down to a basis where they will not be discredited in the eyes of those who believe that evolution is an established fact.

### The Case for the Deluge

This will be enough comment for the present on these theories. The proposition put forth for support in this discussion is, in brief, that the facts of science sustain the theory of a great Deluge that was responsible for most of the sedimentary rocks on this earth far better than they sustain the theory of geologic ages.

There are big difficulties to be faced in this hypothesis, of course. Never mind; the geologist has much greater difficulties trying to fit his theories to the facts. We have the problem whether sedimentary rock was laid down during long millions of years, or whether the whole thing was done during one great earth catastrophe, plus an extended readjustment period. One of the two solutions has to be adopted. There seems to be no reasonable middle course.

In presenting the case for the Deluge I am following my own lines. Professor Price gives an immense amount of evidence which I do not mention here, but which ought to be gone over by persons interested, and as far as I know, he does not discuss the important matters stated here.

The first thing is to see whether these geologic ages took place as claimed. In proof that they did not, I assert:

1. Geologic time was far too short for these ages. Geologists now want about 800,000,000 years for them. H. F. Osborn, in his estimate of 60,000,000 years, took about as small amount of time as they could possibly be crowded into, but geologic time could not possibly be anything like as long as that.

2. If those ages occurred, very extensive and frequent movements in the earth's crust must have taken place, but such movements were mechanically impossible.

3. Sediment must have been deposited so rapidly when these strata were being formed that nothing short of a Deluge could be responsible for it. Certainly it was not deposited slowly through long ages.

It is quite clear that if these theses can be sustained, the theory of a series of geologic ages has to be thrown aside, and the only thing left is the alternative of a Deluge.

Now for details. First, take up the matter of—

### Geologic Time

Geologic time is distinct from astronomical

time. It begins when the earliest sedimentary rock that now exists was deposited, and it is in theory the time during which life could exist on the earth.

In "The Origin and Evolution of Life" H. F. Osborn calculates geologic time at 60,000,000 years. The lid now seems to be off all estimates, and evolutionists are taking all the time they want in their estimates. The problem of getting evolution into effective operation is such that they just about have to do so. In the estimate mentioned Osborn uses as his basis of figuring two things: the present rate of sedimentation, and the present rate of formation of salt in the ocean, as compared with the total amount of sedimentation estimated during geologic time, and the total amount of salt in the ocean. Both of these estimates would make geologic time figure about 100,000,000 years. Certainly if sedimentation took place more rapidly than now, and if salt was washed from earth to ocean more rapidly than now, or if the ocean contained lots of salt to begin with, these time estimates would have to be shortened to fit.

Now, if we presume, as geologists do, a warm earth to begin with, which cooled gradually, the early atmosphere must have been heavily charged with chlorine gas or its compounds, and with carbon dioxide and oxides of sulphur. On their cooling and condensation they would form strong acids which would eat rapidly into minerals and the oceans would naturally be heavily mineralized to begin with. Geologic time would be cut to a small fraction of those 60,000,000 years, and it would be impossible to crowd into that limited time the long sequence of geologic ages which geologists claim.

In corroboration of this method of estimating geologic time, the amount of sediment which has been deposited can also be taken. At the present rate of deposit it would have taken 100,000,000 years to deposit the amount of sediment which supposedly has been laid down in geologic time, but if that sediment was not laid down slowly, but rapidly, the duration of geologic time must have been proportionately shorter. And it ought to be clear that sediment was deposited rapidly.

Petroleum deposits here and there over nearly all the earth, in great amounts, are believed to have come from fishes and other marine animals buried before decomposition. Also fish fossils exist by the million or billion. I have seen a slab of rock containing fossils of part of a school of herring, a salt water fish, which must have been buried very suddenly. No one can imagine that millions of fishes would

be killed and buried before decomposition by gradual sedimentation. They must have been buried by sudden and violent movements of earth and water, a thing that fits well with the theory of a Deluge, but does not fit at all with the theory of geologic ages. Fossil-bearing sediment, therefore, instead of having been deposited by slow, gradual processes, must have been deposited rapidly, and there was no opportunity for more than a tiny fraction of the 100,000,000 years required for the geologic ages.

Brewster suggested that the fishes might have been killed by an earthquake bursting their air-bladders, a thing that has been known to happen, and that they were then buried by mud stirred up by the earthquake or otherwise. As to geologic time generally, he said that it was too technical a question to discuss, and then went on, paying no attention to the matter. It is perfectly clear that the case is so plain against the theory of long geologic time that no geologist can face the problem and still hold to the theory of geologic ages. Here is a challenge to any geologist who will discuss the subject technically or otherwise.

### Alleged Earth Movements

In order to have those geologic ages take place great movements of the crust of the earth would be required. Many portions of the crust would have to be under the waves and then above them several times. Mountains would have to rise out of the ocean in recent geologic time. Other parts of the crust of the earth would have to move sideways for a score or more of miles. I requested Mr. Brewster to state if any satisfactory explanation for such movements had been figured out by geologists. No such explanation has been figured out. Available data bring the conviction that such movements could not occur. Naturally Professor Brewster refused to face the issue here.

As a matter of fact, the center of the earth is as rigid as a ball of steel, and great crustal movements like those assumed by geologists are therefore impossible. How, then, could the ages occur? They could not. It is a very essential point for geologists to meet. Naturally they refuse to meet it. In Salisbury and Chamberlain's *College Geology* I find that loss of heat from the earth during 100,000,000 years would only be a few degrees, and that the reduction in temperature would cause very little shrinkage, and therefore very little side movement of the crust of the earth; far less altogether than geologists assert took place in certain single parts of the earth in late geologic time. To assert, therefore, that the geologic ages took place is most unscientific.

I pointed out the fact which Professor Price emphasizes, that mountains are often upside down—if these geologic ages took place; that “old” sediment was on top of “younger” sediment. In Grabau’s *Textbook of Geology*, for example, there is an illustration of Chief Mountain, whose top, composed of pre-Cambrian limestone, rests upon Cretaceous rock, supposedly millions of years younger. A diagram of a cross-section of part of the Alps given by Grabau shows “old” Tertiary above “younger” Tertiary, and Mesozoic rock upon them both, all looking as if they were deposited just that way, though much warping occurred later. You cannot assume “old” rock on top of “young” rock on such a great scale as this without doing violence to common sense, and common sense is doubly violated if it has been found that the earth is too rigid for such movements.

Furthermore, a look at a diagram suggesting the supposed earth movement forming Chief Mountain as presented by Grabau will show the folly of his theory. The Algonkian sediment forming the top of the mountain would have to have been slid over Cretaceous sediment as one sheet of paper is slid over another. Before this could take place, the rock upon which the Algonkian sediment rested would have to disappear, or turn into nothingness. Otherwise the whole crust would bulge and buckle, and nothing like the present formation would develop. The thing is perfectly obvious. Mr. Brewster ignored the mechanical difficulties, and gave quite a dissertation, so-called, on “faulting” in geology, all of which had a most trivial relation, if it had any relation at all, to such movements as would be required in the Alps and at Chief Mountain and the country to the north of it. He also pointed out the fact that this upside down condition is found only in mountains, not in valleys, as far as is known. That, seemingly, is assumed to be a sufficient reason to ignore all the difficulty in getting mountains wrong side up!

As to the theory of glacial ages which I challenged, Mr. Brewster had no reply to make at all.

### Objections Answered

Objections to the Deluge theory included these: The fossils ought to be all jumbled up promiscuously if the Deluge overwhelmed the antediluvian earth. Or, if the Deluge developed slowly, the sediment would not be stratified in such distinct forms as it is now. Also a mile and more of sediment such as compose the walls of the Grand Canyon of Arizona

would hardly be deposited in a Deluge of two hundred and seventy days. Again, footprints of dinosaurs are found in sedimentary rock which the Deluge theory presumes was laid down in the same Deluge that destroyed the dinosaurs.

The latter is the only serious criticism of the theory. The others are almost meaningless. There is no good reason for the assumption that the Deluge was a great and sudden sweep of water that buried everything almost instantaneously. Genesis gives virtually no details of the nature and manner of the Deluge, but it tells us that it required weeks or months to reach its culmination and half a year or more for it to subside. On this basis, the animals doubtless perished gradually. Many by going here and there could doubtless survive for quite a time, until much sediment had been deposited, and thus they could leave their footprints there. This is doubtless the explanation why footprints of animals are found in sediment deposited in the same Deluge which destroyed the animals. It also provides sufficient explanation of the segregation of fossils of different kinds in the same, as well as in different, places.

On the latter problem it has to be remembered that the segregation of fossils provides one of the weak places in the theory of geologic ages. Mammal fossils and dinosaur fossils seemingly ought to be found together if the mammals were evolving from simpler mammals during the alleged age of reptiles; but no, the mammal fossils are separated from the great reptile fossils. The Deluge theory, which would cause all to be buried in one mundane catastrophe, explains the segregation of fossils better than it can be explained in any other way.

This, of course, provides only a brief and hurried outline of the problem. Details in great number could be added, and many lines of evidence given which are not mentioned here. The situation resolves itself into this:

It must be decided whether sedimentary rock was formed at intervals during extended millions of years, or whether it was formed in one great time of world ruin. It must have been one or the other. You cannot crowd a series of geologic ages into 6000 years, or even 6,000,000 years; it was one great catastrophe, or it was millions upon millions of years long.

Geologic time has been too short for those millions of years. Earth movements required by the theory were impossible. There is no true order or system in the different geologic strata; types that are above at one place are beneath other strata in other places. The only

possible conclusion is that all were formed in one period of earth ruin. That this ruin was the Deluge of Genesis is indicated by the rec-

ord of Genesis and by the almost universal tradition of the peoples of the earth of such an event.

## Is Modernism Historic Infidelity?

By William James Robinson, D.D., Fort Smith, Arkansas



VERY intelligent reader is more or less familiar with the Fundamentalist-Modernist controversy. Every essential tenet of Fundamentalism is as old as the part of the Bible enunciating it. It can be demonstrated that there is very, very little in Modernism, if anything at all, that is really modern. "A rose called by any other name would smell as sweet." The Fundamentalist believes that he is under the most imperative obligation to "Earnestly contend for the faith once delivered unto the saints" (Jude 3). He believes that "The Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter" (N.H.Confession).

It would be hard to make a positive, comprehensive statement setting forth the belief of Modernists. They do not believe "The Bible was written by men divinely inspired"; or that "It is a perfect treasure of heavenly instruction"; or that it has "God for its author, salvation for its end, and truth without any mixture of error for its matter." They deny inspiration, miracles, and the supernatural as usually held by Fundamentalists. They sit in judgment as to the truth or falsity of every statement in the Bible and decide for themselves whether or not it is true and binding on them. The Fundamentalist says every statement is true and binding till fulfilled.

This controversy has been raging bitterly for several years, and no one has any reason to believe its end is near. Terms and methods may change, but so long as truth and error; righteousness and iniquity influence man the controversy will go on more or less furiously. However, it behooves each party to the controversy to be considerate, and cautious, and honestly and earnestly strive for fairness and accuracy in every statement made. No one gains anything in the end by any other method.

It has often been charged that Modernism is essentially historic infidelity in its essence, purposes, and results. Since many cultured men, claiming to be true expounders of the Bible, are Modernists, this is a very severe charge;

and a slander that admits of no apology if untrue. The truth or falsity of the charge may be learned by letting representative men of each party, who can speak with authority, testify as to their respective beliefs. The chief man of any well defined group can certainly speak with authority for the group. What he believes is certainly the doctrine of his followers. If, then, the leaders of two different groups believe essentially the same doctrines, are they not really one party in two groups? If we find the authoritative spokesmen for Modernists and the authoritative spokesmen for historic infidelity in essential agreement regarding the origin of the Bible, and the merit of its doctrines, can we deny that they are one party in two groups? Weigh the testimony and form your own conclusion.

No man has ever been held in higher esteem by Modernists, or rated by them as a greater authority, than Dr. Harry Emerson Fosdick. He is a professor in Union Theological Seminary, New York. This institution has an international reputation as an exponent of simon pure Modernism. He is its most renowned professor and certainly speaks with authority for Modernists. He is regarded by his friends as a reputable Baptist minister.

Tom Paine is the greatest exponent of historic infidelity with whom we are familiar. Though dead for 118 years, his deliverances are still simon pure infidelity and accepted by infidels as truly representative of the tenets of historic infidelity.

I will now let these representatives speak for themselves. When not otherwise credited, the quotations from Mr. Paine are from his *Age of Reason*, and those from Dr. Fosdick from his *Modern Use of the Bible*. The reader will note one quotation from Rauschenbusch and one from Vedder in Dr. Fosdick's column.

### Both Believe in One God.

#### PAINE

I believe in one God, and no more; and I hope for happiness beyond this life (5).

#### FOSDICK

Above all, believe in the living God until you see Him, in ways surprising in your eyes, working out His will for you and for the world (167).

One may believe in God and still be a lost soul. Paine did not believe in the Deity of Jesus and neither does Dr. Fosdick; therefore they both deny the Trinity. Mr. Paine's God did not perform miracles and neither does Dr. Fosdick's God. Are they in essential agreement?

### *Inspiration of the Bible.*

My intention now is to show that those books are spurious and that Moses is not the author of them. And still further, that they were not written in the time of Moses but by some ignorant and stupid pretenders to authorship several hundred years after the death of Moses (80).

So we used to think of inspiration as a procedure which produced a book guaranteed in all its parts against error, and containing from beginning to end a unanimous system of truth. No well-instructed mind, I think, can hold that now (30).

From naive acceptance of the Bible as of equal credibility in all its parts because mechanically inerrant, I passed years ago to the shocking conviction that such traditional bibliolatry is false in fact and perilous in results (273).

So neither of them believes "the Bible was written by men divinely inspired."

### *Their Regard for Moses.*

Take away from Genesis the belief that Moses was the author, on which only the strange belief that it is the word of God has stood, and there remains nothing of Genesis but an anonymous book of stories, fables, and traditionary or invented absurdities, or of downright lies. The story of Eve and the serpent, and of Noah and the ark, drops to a level with Arabian Tales (87).

We have been taught that in Eden the serpent literally spoke, that God made woman literally out of man's rib, that into the ark the animals literally went, that God literally promised divine strength to Samson, however silly and brutal he turned out to be, if he never shaved his head, that all the details of the tabernacle were literally revealed to Moses on the Mount, that God with His finger literally wrote the ten commandments upon stone, and that hiding Moses in the cleft He revealed to him His back though not His face, that God literally commanded the massacre of whole populations, and literally arranged the intricate ritual of bloody animal sacrifices. Our allegorizing fathers did not have to believe that (89).

One greater than Dr. Fosdick or Mr. Paine said: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:13). "Had ye believed Moses ye would have believed me: for he wrote of me" (John 5:46). Dr. Fosdick and Mr. Paine believe each other but evidently neither of them believe Jesus.

### *The Virgin Birth.*

It is not difficult to account for the credit that was given to the story of Jesus Christ being the Son of God. He was born when the heathen mythology had prepared people for the belief of such a story. Almost all extraordinary men that lived under the heathen mythology were reputed to be the sons of some of their gods (29).

The virgin birth is not to be accepted as an historical fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Especially is this true of the founders of great religions (*Shall the Fundamentalists Win?*).

They are in positive agreement both in statement and in argument in denying the reality of the virgin birth. If we must surrender this, away goes the Deity of our Lord and all is lost.

### *Their View of Miracles.*

Since appearances are so capable of deceiving, and things not real have a strong resemblance to things that are, nothing can be more inconsistent than to suppose that the Almighty would make use of means, such as are called miracles, that would subject the person performing them to suspicion of being an impostor, and the persons who related them to be suspected of lying, and the doctrine intended to be supported thereby to be suspected as a fabulous invention (62).

This endeavor to believe in miracles and to make faith in them significant, when all the time we are thinking of miracles as indissolubly associated with ignorance and as vanishing when intelligence arrives, is not Christian faith at all. . . . Biblical miracles will more and more become unreal ghosts lost in antiquity and, gradually becoming dimmer, will disappear in utter incredulity (157).

Certainly I find some of the miracle-narratives of Scripture *incredible*. Others puzzle me. I am not sure about them (164).

Wherein do they essentially disagree regarding miracles?

### *Immortality of the Soul.*

That the consciousness of existence is not dependent on the same form or the same matter, is demonstrated to our senses in the works of the creation, as far as our senses are capable of receiving that demonstration. A very numerous part of the animal creation preaches to us, far better than Paul, the belief of a life hereafter. Their little life resembles an earth and a heaven—a present and future state; and comprises, if it may be so expressed, immortality in miniature (170, 171).

The consciousness of existence is the only conceivable idea we have of another life, and the continuance of that consciousness

I believe in the immortality of the soul but not in the resurrection of the flesh (body). I believe in the victory of God on earth, but not in the physical return of Jesus (129).

In the Bible immortality is associated with the resurrection of the body; among us immortality is conceived as an escape from the body (145).

Never in the New Testament, however, does the hope of life eternal altogether escape from the influence of the inherited framework.

This, then, is the question which the modern church must face: are we forever bound to the old category as an expression

is immortality. The consciousness of existence . . . is not necessarily confined to the same form nor to the same matter (169).

of our living faith in immortality? (101).

Study these quotations and see if you find any essential difference in what they believe.

### *The Vicarious Atonement.*

A man is preached instead of God; an execution is an object of gratitude. The preachers daub themselves with blood like a troop of assassins. They preach a humdrum sermon on the merits of the execution (148).

When men are taught to believe that Jesus by His death rubs off and pays their passage to heaven gratis, they become careless in morals as a spendthrift would be of money were he told that his father had engaged to pay all his scores (*Paine, Miscellaneous Pieces*, 312).

Of all the slanders men have perpetrated on the Most High this is positively the most impudent, the most insulting. No: sin can not be escaped by a bloody sacrifice. Jesus never taught and never authorized anybody to teach in His name that He suffered in our stead and bore the penalty of our sins (*Vedder, Lay Sermons*).

Guilt and merit are personal. They cannot be transferred from one person to another. We tamper with morals when we shuffle them about (*Rauschenbusch, a Theology for the Social Gospel* 245).

"Christ died for our sins" (1 Cor. 15:3).

"The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Are not Paine and Rauschenbusch agreed? Are not both of them at variance with the Bible?

### *The Resurrection of Jesus.*

The story of the appearances of Jesus Christ is told with strange mixture of the natural and impossible that distinguishes legendary tale from fact. He is represented as suddenly coming in and going out when the doors are shut, and of vanishing out of sight and appearing again, as one would conceive of an unsubstantial vision; then again He is hungry, sits down to meat and eats His supper (160, 161).

We may not know what to make of narratives about His eating fish after His resurrection, passing through closed doors, and offering His hands and feet to the enquiring touch of Thomas (164).

I believe in the victory of righteousness upon this earth, in the coming kingdom of God whereon Christ looking shall see the travail of His soul and be satisfied, but I do not believe in the physical return of Jesus (104).

Have done with your theological Christ and give us back Jesus, the ethical teacher (245).

It would be easy to add many more quotations, and from many other infidels and modernists, but these touch the doctrines that are vital and fundamental. These quotations reveal the essence of what these men believe about the vital doctrines of historic Christianity.

Whatever the reader's answer may be to the question, "Is Modernism historic infidelity?" there is no denying that neither Mr. Paine nor Dr. Fosdick agree with the Fundamentalists.

## Flashlights

A Thanksgiving Prayer.—Ephesians 5:20

O Thou whose gifts are endless and whose grace is free, we thank Thee for our lives and for Thy love. That love explains the world. The beauty of the earth and sea, the glory of the boundless sky, the wealth of treasure for the hand of man, the greater wealth of mind and soul, all, all are tokens of Thy more than friendly care. If we are free, Thy truth hath made us so. If we have peace, it is because Thy Spirit causes us to rest. If plenty fills our bins, Thy sun and rain have been our slaves. So at our feasts, we lift glad hands of faith to Thee. May graceless meat not be our sin today.

Cause us to ask our fathers whence their strength to fight and build. May we look back and plainly see the origin of things—the faith that laid the state's foundations deep; the power of prayer that kept the martyrs strong and made them prophets of the coming age; the patience which endured that we might be the heirs of freedom and the sons of light; the hope that beckoned every pilgrim on the path to present safety and content.

For all the good and great of spirit and of brain; for all who ever sought or still do seek, the secrets of Thy Word; for all to whom Thy works are as a volume to be read, we give Thee glory and exalt Thy name.

For mercies great and small; for friendships near and far; for triumphs of the truth; for conquests by the Cross; for growing faith of man in man; for lips that laugh, and tongues that sing, and eyes that glow, and tears that cleanse the heart, and death that opens wide the gates of life, we give thee thanks. Yea, for the clearer sight of things unseen which we acquire as years go by and age comes on, and for the light that waxes brighter as the sun goes down, we praise Thee this Thanksgiving Day. Thou art our gracious Saviour and our God. We are Thy children and we give Thee praise through Jesus Christ our Lord. Amen.

"Lord, Help Me!"—Matthew 25:25

There is a chain of but three links in this prayer of the poor woman of Canaan, but it reaches a long way. Some of the most beautiful prayers ever uttered are very short prayers. This is a very short prayer—any child can say it. There are three links in the chain, mark you. One link is on the throne of God; it is "Lord." The other link is down here; it is "me." And then there is a great link between that and this; it is "help." "Lord, help me." And the greater your need, the more that middle link in the chain will express.—*Marcus Rainsford*.

## Prayer Meeting Service

By A. William Lewis, D.D., Bend, Oregon

*Men often wonder why the Kingdom of God does not come faster in the earth. It has only made a good beginning in nineteen hundred years! Jesus knew the cause and felt the cause. When He began His new method of teaching He pictured the obstacles, as explanation and hope. He fully realized the odds against Him and His work; yet He was not a pessimist, but an optimist.*

### The Tares

Matthew 13:24-30; 36-43

In the parable of The Sower Jesus showed that the state of the human heart was appalling, three to one against receptivity. Yet that was not all, not even the worst. There is an ever-present enemy, who stoops to the meanest and vilest acts to thwart the good work even among the good. He sows tares among the wheat, in the well tilled, rich soil of a promising life.

This parable is true of the individual heart. When we prepare our heart and let God sow it with good seed, then the devil sows the seeds of error and sin. But this is not the purpose of this parable. In the Sower the seed is the word of God, sown in the heart; but in the Tares the seed has grown into personality, materialized into men. "The good seed are the sons of the kingdom; and the tares are the sons of the evil one."

"The kingdom of Heaven is likened unto a man that sowed good seed in his field; but while men slept his enemy came and sowed tares among the wheat and went away." How soon this was to be realized. Among the twelve disciples Jesus selected, as the garden plot of His kingdom, Satan sowed Judas. Yet Jesus kept His optimism. Some marvel that there are men and women in the Church of Jesus Christ that are false, hypocrites. It is the enemy's work.

Some lament that discipline has vanished from the Church. They have a zeal for heresy trials, and gloat over trying to punish the sordid and vile. They would tear every suspect up by the roots and throw him out of the Church. What did Jesus recommend? Let God do it in the harvest time. Jesus did not excommunicate Judas Iscariot, but let him be treasurer, to the end.

It is hard for man to tell tares from wheat. In human life we do not have hard and fast lines. "There is good in the worst of us and

bad in the best of us; and it ill becomes any of us to find fault with the rest of us." Even Jesus did not do it. The Pharisees did the fault finding and the judging. Jesus said to these purists, "Let him that is without sin cast the first stone."

### The Mustard Seed

Matthew 13:31, 32

The kingdom of God will win out in spite of the devil. The obstacles only dam up the unlimited power of divine grace, for greater manifestations. "The little one shall become a thousand, and the small one a strong nation; Jehovah will hasten it in its time." (Ls. 60:22.)

We often wonder why God lets the devil have so much of his hellish will. The best men often die young. Queenly women, endued with divine grace, are crippled. Missionaries of marvellous talents amid the greatest possible encouragements die at the beginning of their work. Fountains of living water are polluted. Fields of golden grain are marred by tares or burnt with fire. Gideon won with three hundred. God can win by one.

Jesus was hopeful in a hopeless world. He knew the tremendous power of goodness. He knew the resources of God, Who is working through the feeble agency of man, and the power of life over the blight of death. Even good soil will rotten vegetable matter, and this destructive power is aided by water and the heat of the sun; but the life of the seed transforms these forces into helpfulness and productiveness. The little seed of the mustard works miracles. It grows, and it develops to extraordinary proportions, until the birds lodge in its branches. So is the seed of God's truth and love. The forces are transmuted into life-giving energy; and a single act of love may transform a human life. This is the secret of the optimism of Jesus.

"Lo, the kingdom of God is within you." How many lives have been utterly changed by some seed of truth, lodged in the heart! Life has been aimless, like a field tilled but not sown. Then the truth was planted that God wanted the life to be of service, doing His work for humanity. The thought took root. It grew like magic. It dominated the whole life.

The kingdom of God on earth is realized outwardly by the Church. The microcosm

of the individual soul is a type of the Human Race. Jesus gathered together a few disciples and founded His Church on the eternal rock of His divinity, confessed by Peter. It was a small beginning like the seed of the mustard plant. It grew to thousands, then to millions. It overshadowed the Holy Land, then the Roman Empire. Now its branches extend into every nation under the sun. John in Patmos saw the day in the distant future when it could be said, "The kingdoms of this world are become the Kingdom of our Lord and of His Christ." (Rev. 11:15.)

### The Leaven

Matthew 13:33

The Leaven is the twin of the Mustard Seed. They supplement each other. The Mustard Seed symbolizes the outward growth of the Kingdom of God. The Leaven its unseen but transforming power, its influence on life. Jesus said, "Beware of the leaven of the scribes and Pharisees."

The leaven may be a symbol of evil influence; but in this case it is used expressly for the good. To encourage and inspire us we need the saving truth that the good spirit of God and man can defeat the evil spirit in its own field. "Be not overcome of evil but overcome evil with good."

The leaven takes us into the sphere of womankind. The woman took the leaven to make bread. In those days more than now the kitchen was her secret chamber, exclusively hers. It did not need any outward sign, "No Trespassing." This fittingly expresses the marvelous influence of woman over man, mysterious, and irresistible. It was well for the Kingdom of God that He has enlisted the service of the women down the centuries.

Each grain of meal, being leavened, leavens others, passing on the energy. So it is in the kingdom of God. It is the human touch that passes on the influence of the Spirit of God. Personal work is the keynote of present day evangelism, as it was in the days of Jesus Christ, saved to save others.

The kingdom of God cannot be measured by statistics. Numbers may lie. It is influence that is vital. It is the spirit that counts. The spread of the kingdom is marked by the possession of the spirit of Christ. The leaven of the Gospel of Christ worked among the four hundred millions in China, until last year more Bibles were distributed in China than in any other nation on earth. This spirit demanded

democracy and demanded the knowledge of life. The same influence has opened the harems of Turkey and abolished the fez. This leaven has outlawed human slavery and it is working surely to outlaw all the social evils of the world. "Until it was all leavened."

### The Law of the Kingdom

Mark 4:26-29

Growth is the law of the kingdom. It is not cataclysmic but gradual. The fact of the Incarnation was buried for thirty years. How slowly it sprouted! After the marvelous Public Ministry of three years the largest company gathered to greet the Risen Saviour was five hundred. After Pentecost the hundreds became thousands; but it took three centuries for it to make the Roman Empire Christian even in name, under Constantine the Great.

"As if the seed should spring up and grow, he knoweth not how." It is not spectacular. It is not sudden. It is not mechanical, but natural. "The wind bloweth where it will, and thou hearest the voice thereof, but knoweth not whence it cometh, or whither it goeth; so is everyone that is born of the spirit."

Growth comes from inherent life. A house is built but a plant grows. Napoleon built up his empire by outside force; but Jesus is making His empire grow by the life of love. This must ever be remembered.

Growth depends upon the measure of its life. Persecution could not retard the growth of the kingdom in the days of cruel Nero. The wars in China are not hindering the growth of the spirit of Christ. The roots are striking deeper and wider, awaiting the peace of the future. The reason the Kingdom of God is coming so slowly in America, is because there is so little spiritual life. Life is what we need, what we must have.

"Abide in me, and I in you." John fifteen is the recipe that Jesus Himself gives for our growth and fruitfulness. The hope for the Kingdom in America is the yearning, prayer spirit that is developing throughout our land. The Holy Spirit of God is just waiting to come in answer to fervent prayer and earnest work. "His arm is not shortened that it cannot save."

• • •

Peahs to me ouah pahson might keep moah ob his membas awake if he would talk less about de ancient Babbylonians and moah about de young Americans.—*Uncle Rastus*.



where. Miss Marshall has just come across a note she left, and the shock has been too much for her. They were such friends. Helen's mother is coming today; but too late. We must phone for the doctor. I think it is best now for you girls to go to your rooms. You will be kept informed of Bettie's condition from time to time. Do not do any unnecessary gossiping. I do not know anything more than you do; but we must keep everything as quiet as possible."

Reluctantly the students scattered to their rooms, for Bettie was a prime favorite with all the better girls, and they sympathized deeply with her. The matron hastened to phone for a doctor, and when he came he stood for a while watching the tossing of the poor girl, and listening to the muttered words. He hoped that some clue to the perplexing problem might escape, suggestive of what course of aid to extend. But finally, shaking his head, he applied quieting remedies. The moaning ceased, and she grew quiet. He pronounced the trouble some high-sounding words which means nothing to the hearers, and probably merely covered up his own ignorance. But the rest of what he said was quite easily understood and sensible.

"Send for her parents. Do not leave her alone. Keep everything quiet. Above all, do not try to question her; and remember that what she says is not likely to mean anything. It is more likely to be some thoughts brought over from her childhood days than anything occurring recently. I do not think anything she says will throw a bit of light upon her roommate's disappearance. Unless she is very desirous of revealing something, she will rave about everything else she knows before she will give the least hint that can be acted upon."

The matron, too, had listened to everything Bettie said, but, like the doctor, could obtain nothing of a tangible nature. Within a day both Mr. and Mrs. Marshall and Mr. and Mrs. Barnes were at the bedside of the suffering girl. Mrs. Barnes seemed to lavish all the affection she had for her own daughter upon the girl whom she knew had been so faithful to Helen, and whom she well knew was even now paying the price for her faithful love. Mr. Barnes despaired of gaining any help from Bettie in the way of a clue to trace his missing daughter, although in her ravings she frequently remonstrated with Helen and appeared desirous of having her return with her from some dangerous place. But he could guess nothing of value as to the missing girl. Consequently, he began with the aid of the police

to search for knowledge of her, based on his belief that she was hidden somewhere in the city. He refused to accept their suggestion that she had committed suicide. Of the five witnesses of her shooting, all were inaccessible—Bettie being in an irresponsible state, Harold going about his duties quietly at Nazareth, Clarice had disappeared, while John and George were on a fishing and hunting trip in the wilds of Canada.

Both Mr. and Mrs. Marshall were in constant attendance at the bedside of their beloved daughter. The doctor assured them that there was little danger of a serious issue, but that she had met with a great mental shock which would require a long rest and divertisement. One day, when Mr. Marshall and Mr. Barnes, along with the nurse, were alone with the suffering girl, whose remonstrance with Helen was even more emphatic than usual, Mr. Barnes turned to Mr. Marshall, who was deeply moved, and drawing him aside, said in a low tone:

"Friend Marshall, this punishment is more than I can bear. I realize how much better it would have been for both girls if they had gone to Nazareth as they planned. I have had several interviews with Helen's most intimate girl friends here in the dormitory, and I am disgusted with them. No wonder Helen went wrong. I tried to get at their viewpoint of life, and the causes which led to it. And I am persuaded much against my will that it is largely due to the teachings they have received. They appear to have no sense of responsibility, and a lack of faith in anything good or true."

"Yes," rejoined Mr. Marshall, "I have discovered the same condition. I know Bettie has been sorely tried by the teachings she received here; and as I come to know more about it, I am amazed that she kept so tenaciously to her faith in God and the Bible."

"The teaching here is against God and the Bible," Mr. Barnes admitted, soberly. "I expected some of it, but did not imagine it had grown so radical. I am forced to admit that in the minds of young people, a very little doubt assumes a position which means much more; and that doubt brings an utter absence of responsibility. One girl, who was Helen's special friend, contritely feels a responsibility in this affair. She finally opened up her heart to me about the life some of the girls have been living. She said Helen was not nearly so bad as some of the others. I pressed her as to knowledge of any place in the city where Helen might be hiding. Finally, after exacting a

promise that I would not reveal the place to the police, but that I go only with a private detective who might make a search, she told me of a place much resorted to by Helen and her friends. It was a suite of gorgeously furnished rooms, elaborately provided with various gambling and other equipments of dissipation. We found numbers of young men and women there, dancing, drinking and gambling. All admitted having seen Helen some days ago; but no one had any idea where she might be at present. I found a young man named Allen, who was represented as being best acquainted with her, but he denied having seen her recently. She was not there any time the night she disappeared. I put a detective on Allen's track, thinking some clue as to her location might be found, but nothing developed."

While this conversation was under way, another event took place in the matron's parlor. A young man had besought her for information concerning Helen. He gave the name of Homer Horton, said he had known her in a western state, and had arrived at West Hill just before she had disappeared.

"What right have you, Mr. Horton, to insist on knowing about Helen Barnes?" inquired the matron, as she let her eyes rest for the third time upon his card.

"I was a very close friend of hers last summer," he replied.

"You have no better reason?" the woman insisted.

"None that I can divulge just now," he replied.

"Have you seen her since you arrived in the city?" she asked him next.

"Yes; the day before she disappeared," he confessed. "I saw her at a distance, but did not get to speak to her."

"Did she know you were here?"

"I do not believe she did. I suppose you are thinking that she has gone into hiding to avoid me," he continued. "And that may be true; but I am confident she does not know I am here."

The matron reflected a moment. Then she spoke: "If I were to tell you I do not know where she is; that she has disappeared, leaving no trace, would you believe me?"

"Indeed, I would believe you," he conceded.

"I know her whims pretty well. The fact is, I am quite honest in my inquiries; and know of no reason why the truth should not be given me."

"Well, it is true. She disappeared just that way," the woman admitted, watching the face of the man intently.

"I know her well enough not to be surprised," he replied. "But do none of her friends know her whereabouts?"

"Not that we can find out," the woman replied.

"But her roommate or some close friend might know," he insisted.

"Her roommate is in an irresponsible condition. She was prostrated by the flight of her friend. Evidently something might be gained if she were able to tell it. But at present it is impossible. Were you a very intimate friend of Miss Barnes?"

He paused a moment, and then replied, guardedly, "I doubt whether any living man was a closer friend of Miss Barnes than myself."

"You were engaged to her, I conclude," the matron asked.

He shrugged his shoulders, seemed inclined to disregard the question, next ready to confess something; then repented, but finally volunteered:

"I cannot reveal our relationship exactly. Such as it was, we did not tell her parents; so you see any understanding we had could hardly be discussed from the viewpoint of your question."

The matron gave him another careful scrutiny. Finally, she asked with decision, "You wish to join in the search for her?"

"Exactly; and I want to know anything possible which will enable me to proceed without loss of time."

"I will trust you, Mr. Horton. No one appears to get started right on the search. Perhaps you might. I will give you all the knowledge I possess." Then she told him about the letter Bettie had found, and repeated its substance as far as she could reproduce it from memory. The effect upon Mr. Horton was dynamic. He sprang up and paced back and forth across the room, his hand clutching involuntarily. Finally he grew more quiet, dropped into his chair, covered his face with his hands, elbows on knees, and groaned aloud.

"I fear she is not living," he said, "but I must find her, living or dead!"

"And here is another scrap of evidence," continued the matron, as she placed Harold's telegram concerning the medal in his hands. "It came several days ago, but I have not turned it over to her mother yet. It is very mysterious to me. What is meant by the word 'medal' may be a cipher. The place where the telegram was sent, Holland Junction, is a real place, and the initials, 'H. G.' may mean somebody real. In some way, I imagine this

apparently innocent telegram may unravel the mystery."

"Have the police seen it?" he asked.

"Yes; but they say it has no bearing on the case."

"Everything has a bearing," he insisted, "and I am going after this clue." And he arose with a determined air.

"Would you like to speak to Helen's father?" she asked, as he paused irresolute for a moment.

"Not now. I cannot see as it would help in the least. Later I may; in fact, I think I shall; but not now."

Thanking her for her kindness and giving her hand a trustful grasp as they parted, Horton left the Hall. Sweeping the street with his gaze, he finally discovered a garage sign some blocks away. Thither he hastened.

His questions here elicited no information. Finally he asked:

"What direction from here is Holland Station?"

The garage man pointed the direction. "It is sixty-five miles from here, up beyond Warburton," he volunteered.

"How about the road?"

"Railroad from the city out. Also a brick road all the way."

"Is there any garage along this road with night service?" he asked, a dim suggestive thought leading to the question.

"Yes; just at the edge of the city, Urbedge it is called; none beyond until you reach Warburton; none at Holland Junction."

Inquiring more explicitly the location of the suburban garage, Horton swung onto a trolley car, and after a couple of transfers, alighted at the garage where Bettie and Harold had changed cars.

At first his questions brought no tangible results, but he persisted. After a while the night man was summoned. An inquiry as to any exceptional occurrence upon the eventful night at once led the man to exclaim:

"Sure! Something exceptional did occur that night, or about daylight that morning. A young man and a lady came dashing in from somewhere out in the country with a crippled car, and hired one from me to get her to the station in time for the western limited."

"Did you notice the girl?" Horton asked. Of course his suspicion was that it had been Helen.

"I should say I did!" he exclaimed, enthusiastically. "Any one would. She was a peach! But she seemed to shrink from notice."

"Did she have dark hair?" Horton persisted.

"I do not remember. Fact is, come to think of it, I cannot tell a single thing about her features. But she was a most attractive girl."

"Did you hear her name?"

"No, I don't remember that I did," the man admitted, thoughtfully. "He appeared very respectful toward her, I noticed; very unlike the usual joy-riding couples that come this way."

"Who was the man?"

"I do not know," the man replied, as he tried to think. "Oh, let me see! Why of course I do! He gave me a check for ninety dollars, and some money besides. He said he was a student from Nazareth College, and was named Harold Woodman, or something like that."

"Harold Woodman!" muttered Horton. "That is not 'H. G.' of the telegram." Then he had a sudden inspiration. "Wasn't it Harold Goodman, or something like that?"

But the man was stubbornly persistent. "No, I think it was Woodman. But I can find out. We kept a bill and a memorandum of the check. I'll see!"

He went into the office, and after rummaging awhile, returned with the information that he could not find it.

"Do you know where the young lady was bound?" asked Horton.

"No mention made of that," he replied. "They only said they wanted to catch the limited, and Mr. Woodman said when he came back they got it."

"He came back this way alone?" Horton persisted.

"Yes; after his machine. It was a big roadster belonging to Professor somebody at Nazareth College."

"What professor?"

"I don't remember."

But Horton had clues. He was off like a shot from a long-range gun.

*(Continued in March number)*

\* \* \*

"We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more knowledge, we need more character. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen."—*President Coolidge.*

# THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

## Reviews of Recent Books

**The Christ and the Creed.** By Bishop Warren A. Candler, D.D., LL.D. Cokesbury Press, 810 Broadway, Nashville, Tenn. \$1.25.

In this volume Bishop Candler gives us a valuable contribution to the apologetic literature of the day. It comprises the Jarrell Lectures for 1927, which were delivered by the Bishop at Emory University, Oxford, Ga. By the creed Dr. Candler means the Apostles' Creed, which, as he rightly holds, draws all its material from the Holy Scriptures; therefore the person who disputes any article of the creed must settle with the Bible. The first chapter, which deals with "The Obligation of Belief," is a very timely and trenchant one, showing that the first thing Christianity does is to require men to believe something. Hence the first words of the creed are "I believe." Without a body of consentient belief, no organization has a valid reason for its formation or continued existence. So it is with the church. It is idle to hold that men can belong to an organization, and yet believe and act just as they please irrespective. When men no longer accept the principles and doctrines of the organization to which they belong, honor ought to lead them to go to their own place. Dr. Candler sets forth, in a chapter of distinctive strength, "The Nature and Need of a Creed." Other chapters treat in just as vital a fashion the virgin birth and resurrection of Christ, the permanence of the creed, the Christly creed and the Christly life. The last chapter has timely value, because it shows that Christ comes first, then the Christian life; the reverse order is not the Christian or the logical order. The Bishop's new volume is certainly a book of rare strength, and ought to have a wide circulation.

**The Authenticity and Authority of the Old Testament.** By Rev. William C. Proctor, F.Ph. Charles J. Thynne & Jarvis, Ltd., Whitefriars Street, London, England. 3s. net.

Here is another book that has come at the right time; you might say, at "the psychological moment." Just at a time when men like Hodge, Barnes and Moffatt (the last now in America and at Union Seminary) are parading the old rationalistic Biblical criticism, and using the shopworn method of pronouncing it

"the consensus of scholarship," our author comes forward and shows that the boasts of such critics are invalid; that they require no special scholarship, and that they are not based on facts and logic. Mr. Proctor penetrates right into the heart of the controversy, meets the adversaries on their own stadium, and comes to direct grips with them. With powerful arguments and appeals to facts, he shows up the futility of the documentary theory of the Pentateuch and other portions of the Bible. It is impossible for literary men to pick out the very words and sentences of different authors, and say just which one wrote this sentence or that. The critics cannot pick out the strands and fibers of a present-day piece of literature, like the collaborated works of two or more authors; how much less can they handle in that way a piece of literature centuries old! The author also exposes the absurdity of Hilkeah, or any one else, being able to impose a newly composed book as an ancient and authoritative document upon the king and people of Israel in the time of Josiah. Such a "pious fraud," as some are wont to call it, would have been foredoomed to failure. By a real critical process and without abuse, our author certainly demolishes the proud structure of the higher critics of the dissecting school. We hope this peculiarly timely and effective book will have a wide circulation in America as well as in England. We think it should be translated into German, French, and other continental languages.

**The Christ of the Ages.** By Rev. Harold Paul Sloan, D.D. Doubleday, Doran and Company, New York. \$1.50.

It is not our feeling of friendship and affection for Dr. Sloan that leads us to give this new book from his pen our heartiest endorsement. We praise the book only because it is a strong and important work—a masterly apologetic for the whole Christ of the whole Bible. We use the term "Apologetic" in the scientific sense. Certainly it is right to say that Dr. Sloan's book is a logical and philosophical vindication of full-toned Christianity as it has been revealed in Holy Writ. There is no dodging or evading of the crucial elements involved in the present controversy between

evangelical Christianity and the modified and reduced article produced by the methods of Modernism. The dominant note in the book is, as the author forcibly puts it, "the total fact of Christ." On this matter he insists again and again. Only Jesus Christ in all His fullness as the God-man, as set forth in the Canonical Scriptures, can account adequately for the rise and progress of Christianity, for the wonderful and transforming experience of twice-born men and women, and for the uplifting moral and spiritual influence of Christianity in the world. Only "the total fact of Christ" can satisfy the souls of men, and save the world from sin. And who is the "total Christ"? He is the pre-existent Son of God, become incarnate in human nature by the Holy Ghost through the Virgin Mary, who kept the law perfectly for the human race, who made expiation for sin on the cross, who arose from the dead on the third day, who ascended into heaven, and who, from the right hand of the Majesty on High, poured forth the Holy Spirit in Pentecostal power upon His church. He is also the Christ who lives today, and abides, a personal, living power, in the hearts of believers. We do not see how any one, who has in him the Christian spirit and persuasion at all, can gainsay Dr. Sloan's convincing presentation. His chapter-headings are as follows: "The Christ of the Ages," "The Incarnation," "Christian Faith from Pentecost to Nicæa," "The Certainty of the Incarnation," "The Lower or Negative Views of Christ's Person," "Belief in the Christian Creed a Supreme Moral and Personal Attainment," "The Church." Each theme is well elaborated. Without invective the author reads a much-needed lesson to the men who remain in an organization and partake of its honors and emoluments, while at the same time they are undermining some of its foundational principles. Dr. Sloan, although gentle and kindly in spirit, commands a vigorous style, and is down-rightly and uprightly in earnest.

**Eternal Realities of the Present Life.** By Louisa Clayton. Marshall Brothers, Ltd., London, Edinburgh and New York. 3s. 6d.

A book that brings the deep and precious truths of the Bible to the heart is certainly welcome. The author has a way of making the Word speak to you. Many things new and old are brought out of Holy Writ, proving its perennial character. Passages that are familiar seem to be given a new meaning and gleam with a new light. Miss Clayton shows that Christ has won many victories by the might of His power and the persuasiveness of His

gospel. One can in this life experience the riches of His grace. Thus eternal realities, those that belong to the eternal realm and that will last forever, can be, at least in part, transferred to this present life of finiteness and temporal limitation. The book brings a rich feast to satisfy the spiritual appetite.

**Christianity or Religion?** By Arno C. Gaebel-  
lein, D.D. Publication Office "Our Hope,"  
456 Fourth Ave., New York. \$1.50.

In his usual thoroughgoing way, Dr. Gaebel-  
lein discusses the origin of religion (Chapter  
III). He shows that it could not have arisen  
by evolution, because that would be an at-  
tempt to get something out of nothing, or  
something out of something that was different.  
He criticises Rabbi Lewis Browne's recent  
work, *This Believing World*, because it gives  
such a weak and puerile account of the begin-  
ning of religion. For example, if religion be-  
gan with fear, how could it have evolved into  
love? No cause can produce its exact oppo-  
site. Why cannot these arch-browed evolu-  
tionists see the absurdity of their method of  
reasoning? We wonder why. Dr. Gaebel-  
lein, with much incisiveness and with many quota-  
tions from excellent authors, depicts the true  
origin and growth of religion. He shows  
clearly that the Biblical history gives the only  
scientific and adequate explanation. The lan-  
guages of tribes and nations prove this. So  
does the fact that the further back you trace  
the various religions, the purer and the more  
nearly monotheistic they become. Here he cites  
many first-class authorities. The animistic  
and other ethnic religions are the result of  
degeneration through sin from the pure mono-  
theistic type originally revealed to man when  
he was created in the divine similitude. We  
do not quite understand why Dr. Gaebel-  
lein does not want to call Christianity a religion;  
but he is right in saying that it is "a super-  
natural revelation" (p. 97). His book is a  
powerful presentation of the fullness and all-  
sided character of the Christian faith. It cer-  
tainly is a strong and worth-while book.

**In Darkest Spain.** By Alexander Stewart. Mar-  
shall Brothers, Ltd., 24-25 Paternoster Row,  
E. C. 4, London, England. 3s. 6d.

We wish we could have taken time to read  
this book through before reviewing it; but we  
have read enough to find it a very interesting  
narrative of missionary work by the author in  
the land of Spain. It is written in a simple  
and taking style. The author does not abuse  
the Catholics of the country, but gives them  
credit for many good things; still, he does not

cover up their intolerant ways and disposition to persecute people who will not bow to them. If one wants to know about present-day conditions in the country made famous by Washington Irving's somewhat romantic writings, this is the book to get. The author has been right on the ground, and therefore records many personal experiences and observations.

**Christ's Teaching on Creation Versus Evolution.** By Newton N. Riddell. Vital Christianity Publishers, P. O. Box 6, Des Moines, Iowa. \$1.50.

It might as well be confessed that this book has puzzled us not a little. Evidently the author is very spiritual. He accepts the Holy Scriptures heartily, and lives in peace with God through Jesus Christ. But does he advocate a kind of physico-spiritual mysticism? While we are sure that he is heart and soul opposed to evolution, and rightly points out its unscientific character and its tendency to substitute natural processes for divine operations; yet we question whether he believes in what is known as real creation—that is, *creatio ex nihilo*. On page 118 he says: "Mankind needs to be delivered from the childish thought of God as a wonder-worker, a super-magician, who delights in transcending law and in producing something out of nothing." We believe in the miracles of the Bible, but we never thought of the Biblical God as "a super-magician." If He never did anything that transcends natural law, how do we explain the miracles? Besides, the author's doctrine would make matter eternal; yet he insists that he believes in creation, not in evolution. It is difficult to understand what he means by "spirit-spheres" and "spirit-nuclei." Is not this a mixture of the spiritual and the physical? The author uses the assertive way rather than the way of logical proof.

**Life Radiant.** By the Rev. Canon F. J. Horsefield, D.D. Marshall Brothers, London and Edinburgh. 2s. 6d.

This is a truly spiritual book. The author emphasizes the life that is hid with God in Christ, the life that has been begotten by the Holy Spirit through the Word of God. When Christ comes into the heart, He makes the life radiant, even as the face of Moses shone with celestial brightness when he came down from the mount where he had communed with God. It is only the fully surrendered life that has joy and peace and that radiates spiritual influence around. The author devoted a chapter to the Spirit-filled life. That kind of a life glorifies Christ, is free from care, dwells on the heights, has true satisfaction, and is de-

voted to the service of others. Canon Horsefield evidently lives near to Christ.

**Evangelische Missionskunde.** By Dr. Julius Richter. A. Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. Paper, 9:50 marks; cloth, 11:50 marks.

This is the second volume of *Evangelische Missionskunde*, by this renowned author, who is a recognized authority in the field of missions. The breadth and scope of the book reveal the author's intimate knowledge of the theory and practise of missions. There are three main divisions. The first treats of the Biblical basis of mission work. Here Dr. Richter skillfully deals with the question whether the mission thought engaged the attention of our Lord. He answers the question in the affirmative.

The second division, dealing with the theory of missions, contains some excellent advice and suggestions. The various social and economic conditions in different parts of the globe are outlined, together with the many hindrances connected with mission work. Dr. Richter takes occasion to compare the European and American methods of preparing future missionaries. He finds that our American men are usually college bred, and have completed the standard theological course of the seminaries. In Europe these future missionaries are prepared in so-called mission seminaries. Each candidate receives special training for the field in which he intends to labor. Among other things, he receives instruction in the particular language, customs and religious beliefs of the people whom he expects to serve. Our American missionaries usually attend a language school for a few years on the mission field in which they are located. Dr. Richter inclines to favor the European method.

The third division deals with "Mission Apologetics." This term is not intended to defend Christianity, but rather to overcome heathenism. "It is an aggressive, not a defensive, discipline." Then follows an outline of the religions of primitive peoples, East Asiatic religious systems, Hinduism, Buddhism and Mohammedanism. The author shows how the contact is made in each case, and how the appeal of the Christian faith may most profitably be entered. Dr. Richter's style is clear and interesting.—E. W. Hammer.

**Die Mandäische Religion und das Christentum.** By Dr. Johannes Behm. Deichert'sche Verlagsbuchhandlung, Leipzig. Paper, 1:50 marks.

In the past few years scholars have taken a deep interest in the little group of people who live in the lower regions of Babylon and are

known as the Mandæans. This pamphlet is intended to be a contribution to the literature on the subject. The author desires to give an account of the sources of the Mandæan religion which have recently been made accessible. He also shows the relation between Mandæanism and the Christian religion.

He points out the similarity between Mandæanism and the old Syncretism of "Gnosis." There are elements of Christian Gnosticism in the Mandæan religion. It is a strange conglomeration of many things. It has features akin to the Christian religion. Its adherents, however, have successfully withstood all attempts to convert them to the Christian Gospel. They have a Christ, but he is not our Christ. They have a baptism, but not Christian baptism. Mandæanism and the Christian religion are fundamental opposites.—E. W. Hammer.

**Sellin-Festschrift.** Composite Authorship. Deichert'sche Verlagsbuchhandlung, Leipzig. Paper, 7:00 marks.

This book is a memorial volume in honor of Ernest Sellin's sixtieth birthday. Sixteen of his friends and colleagues have contributed as many articles on various subjects relating to the field of religious history and Palestinian archaeology. A glance at the contents shows a list of representative men. Some of these scholars have accompanied Sellin on some of his twenty journeys, during which he unearthed three important places of ancient Israel.

Among the contributors we mention W. F. Albright, W. Caspari, J. Herrmann, R. Kittel, E. Seeberg, W. Staerk, C. Steuernagel.

The first of the contributions, by W. F. Albright of Jerusalem, is in English, and is entitled "Egypt and Palestine in the Third Millennium B. C." Other subjects are as follows: "The Problem of the Unity of Psalm 19," "The Construction Type of the Palace Gate in the Old Testament and the Palace Gate at Sichem," "The Festal Cup," "The Tenth Commandment," "Bronze Head in the National Museum at Klagenfurth," "Problem of Pneumatic Exegesis." It is a most interesting volume, a token of the highest esteem in which Professor Sellin is held.—E. W. Hammer.

**Das erste Buch der Chronik.** Ubersetzt und erklärt von Dr. J. Wilhelm Rothstein and Dr. Johannes Haenel. Part I. Deichert'sche Verlagsbuchhandlung, Leipzig. Paper, 13:50 marks; cloth bound, 16:00 marks.

This is another volume of the Old Testament Commentary edited by Ernst Sellin. It covers only the first fifteen chapters of First Chronicles. The text is given in four differ-

ent types. One form of type is *cursive*, denoting that there are parallels in the older books. Portions belonging exclusively to the work of Chronicles are given in *straight* type (normal size). The supposed later elaborations by the chronicler's hand are given in *straight small type*. All other glosses which entered at a later time are given in *German* type. Underneath the various sections are the explanations. They appear as footnotes and sometimes cover several pages at a time. At the close of each section is an exegetical summary. From the voluminous material crowded into 300 pages, it is evident that the commentators have spared neither time nor labor in ferreting out every possible scientific reference relating to their work.

The different type arrangement is unique, and enables the reader to note at a glance to which of the given rubrics the various portions and verses belong. Of course, another scholar may disagree with the source theory as presented. But for the student who is deeply interested in the strictly scientific study of Chronicles, this commentary will appeal strongly.—E. W. Hammer.

## Additional Book Notes

A personal letter from the publishers informs us, much to our delight, that Dr. Byron C. Nelson's recently issued book, *After Its Kind*, will soon be issued in a second edition, and will perhaps be ready by the time this notice appears. In the October number of this magazine (pp. 542, 543), we gave a favorable review of this book, and in the November number we added further commendations, together with a number of salient quotations (pp. 600, 601). We knew it was a forceful book, for it shows in a most convincing way how far the evolutionary theory comes from being scientifically validated. The price is \$1.50. It is issued by the Augsburg Publishing House, 425-429 South Fourth Street, Minneapolis, Minn. Why not just sit down, write out a check, and send for it? Our friend, Professor Charles B. McMullen, P.D., author of another cogent book, *The Logic of Evolution*, has, of his own free will and accord, written to us highly commending Dr. Nelson's book.

\* \* \*

To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful is the highest pitch of Christian fortitude.—*Bishop Hall.*

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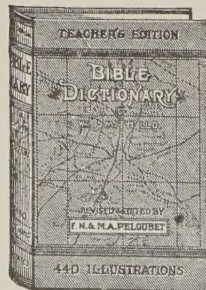
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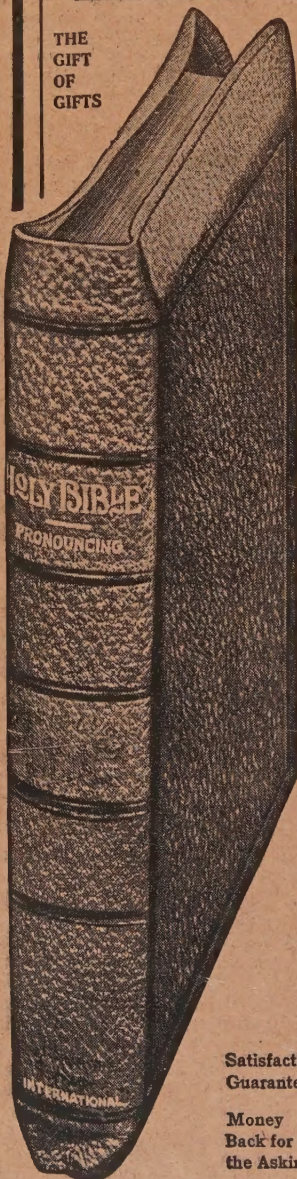
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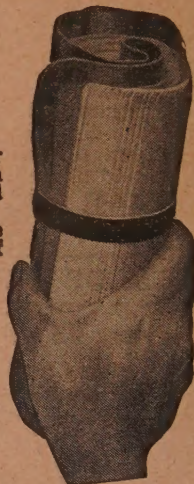
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